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ART. I.—UNITARIANISM IN GREAT BRITAIN AND
IRELAND.*

It is obvious that the condition and prospects of any religious denomination must depend not merely on its professed tenets and constitution, and on the views, character, manners and social position of its members; but, in some measure also, on the civil and ecclesiastical institutions of the country, on the presence or absence of an Established Church, and on the spirit, disposition and influence of the prevailing sects by which it is surrounded. In all these respects the Unitarians of England and America differ materially; though it is still true that much of what has lately appeared in the pages of the Christian Examiner on the

* We are indebted for this paper to a clerical friend in England, by whom it was prepared for the Examiner at our request. In his own words, the writer desires that "the following observations may be regarded merely as the expression of his individual views and feelings; especially as he is removed to a distance from the great focus of information in the metropolis; and as the several congregations of which the body consists are so entirely independent of each other, and vary so much in their character and circumstances, that the impression produced on the mind of an individual by such observations as he is able to make on a part of this extensive field, may or may not be applicable to the whole."

present position of the latter, may to a very considerable extent be applied to the former. In both countries, the public profession of Unitarian sentiments by religious bodies, known and distinguished from others by their avowed adoption of these views, has been the slow and gradual, but, as it would seem, the natural and almost inevitable result of the habitual exercise of free inquiry and private judgment, unfettered by subscriptions to human creeds and articles of faith. In most instances the spirit of liberality has first shown itself openly in the practical assertion of this right; and the cases are but few in either country, where the consistent and unbiased employment of it has failed, in process of time, to lead the way to a gradually widening deviation from the received standards of orthodoxy. On the other hand, those churches which have continued for a series of years to profess, unchanged, the tenets of their forefathers, have almost invariably manifested the spirit of conservatism by the strict enforcement of subscription to a specified creed.

From the earliest period in the history of English Protestant Dissent, this appears to have been the most marked line of distinction between the two leading bodies which received the respective denominations of Presbyterians and Independents. The first of these names was borne by much the larger portion of the "ejected ministers," — that noble band of confessors, who on St. Bartholomew's day, 1662, when the Act of Uniformity came into operation, surrendered their stations in the Church of England. They inherited this name from those who, towards the close of the civil wars between Charles and his Parliament, would gladly have erected on the ruins of the Episcopal Establishment a national Church of their own, under the auspices and patronage of the State; and it must be owned, that in their attempts to accomplish this object, some of their leaders at that time betrayed a spirit of intolerance not inferior to that of the other politico-religious sects of their day. The ordeal, however, which awaited their descendants in the persecuting reigns of Charles II. and James II., seems to have completely cured them of all disposition to lord it in this manner over the consciences of their brethren; and hence, in the time of King William, the term Presbyterian in this country no longer implied any peculiar form of

church government ; and was in fact nothing more than the received *denomination* of a certain class of Dissenters, varying to a considerable extent in their opinions on controverted points, but united in disclaiming all pretension or inclination to bind either themselves, or other churches, or their own successors, to the profession of any creed or articles of human formation. Resting their own faith on "the Bible and the Bible only," and conceding to others the same privilege which they claimed for themselves, of ascertaining, by the unbiased use of the best lights they could command, the true meaning of that sacred standard, they sought and duly valued the stores of human learning for that purpose ; but allowed no uninspired man or body of men to prescribe to them what they were to think, to believe, or to do, in order to obtain eternal life. They gladly looked to human learning to assist, but not to human authority to direct, their judgment. They could not but be conscious, that in the exercise of this liberty they had themselves in many instances seen reason to change the opinions they once professed, and to deviate considerably from the strict rule of what their fathers had styled orthodoxy ; and therefore they would naturally anticipate the probability, that those who were to come after them would in like manner be led to reject some things which appeared to them to be true, and to adopt others which they had not found in the word of God.

It is not enough to say that they would naturally do this : we know from the history of those times, that they did in fact draw this obvious inference from their principles, and that they did act upon it. This is manifest from the well-known character of their most distinguished leaders, and from many remarkable passages in their writings.* It is also seen, not only in the unfettered constitution of their churches, but in the absence of all restrictive doctrinal clauses from the deeds and other documents by which the places of worship they erected, and the property of various kinds set apart by them to religious uses, were conveyed.

* Decisive evidence to this effect is exhibited in a very curious collection of "Historical Proofs and Illustrations," prepared for the House of Lords on behalf of the Appellants in the Hewley case, by the Rev. Joseph Hunter. It is much to be wished that this valuable work could have been laid before the public, in a form which would have rendered it generally accessible.

They were the more likely to draw this inference from the additional circumstance, that the age in which they lived was peculiarly an age of controversy; when many points of doctrine on which Christian sects have been accustomed to differ, particularly the doctrine of the Trinity and the leading tenets of Calvinism, were made the subjects of eager and vehement debate by various parties both among Churchmen and Dissenters.

In the constitution of their churches, though called Presbyterians, they were practically Independents or Congregationalists; at least as much so as those who at that time were distinguished by these names, and who have transmitted them to a large and increasing body of Dissenters at the present time. For each congregation was from the first, and has always continued to be, perfectly independent and free from any external control in the management of its own concerns. But the two denominations, though agreeing in this respect, differed widely in the other more important particulars to which we have already referred. The Independents, while they rejected all external interference, adopted in each separate congregation a rigid system of internal discipline, and maintained in their strictest form the doctrines of Calvin, as they found them embodied in the catechisms and Confession of Faith of the Westminster Assembly. Not contented with this, they sought to impose the same profession upon others, and introduced into the trust-deeds of their chapels and endowments provisions strictly tying them down to the exclusive support and maintenance of certain specified opinions. From that time to the present, the two parties, with a very few exceptions on either side, have continued to act on these opposite principles; the consequence of which has been, that while the descendants or representatives of the one party still maintain (at least in words*) the creed of their forefathers,

* There can however be no doubt, that in very many cases, even where the words are still retained, the meaning assigned to them deviates materially from the rigid system of the Independents in 1694, when the final separation took place between them and the Presbyterians. A series of articles were put forth a few years ago as a sort of declaration of faith by the London Congregational Board, which would certainly have been regarded by the founders of their sect as a grievous falling off from the true standard. These articles were adduced in the discussions which took place after the decision of the Hewley case, as to the division of the spoil, — to prove that the Independents had no claim, as being not only

the other, asserting and exercising the right of free, unrestricted, individual inquiry, having no creed but the Bible, interpreted according to the best light which each individual could obtain for himself, and proceeding on this course under all the varying conditions arising from diversities of original character, acquired knowledge, outward circumstances and connexions, have been led, as might have been expected, into very various conclusions. Many of them, alarmed perhaps at the apparent progress of change which they witnessed around them, and doubting in themselves whereunto these things might grow, drew back, and ultimately passed over to the body which claimed the character of orthodoxy. Wherever this class formed the majority in numbers or influence, of course they gave their own character to the congregation, retaining its chapel and endowments. In other cases, they quietly seceded, and either joined other congregations previously existing, or formed new ones of their own. But there is not the slightest trace in the history of those times, of any disposition to appeal to the Court of Chancery for the purpose of expelling their "heretical" brethren by process of law, merely because they had exercised the liberty of Protestants and Dissenters, in inquiring and judging for themselves; and this too, notwithstanding that there were at that early period many of the original founders still living, who could have given testimony, if required, as to their own views and intentions in contributing to the first formation of the society. Others again, and among these not a few of the highest in rank, station and opulence, as might be expected, were speedily absorbed by the Establishment; while a large portion persevered in the course on which their fathers had entered, and now for nearly a century, or in some places for a still longer period, have openly professed some form of Unitarianism.

Thus it has happened, that the occupants of the chapels originally built by Presbyterians, (so called,) at or near the commencement of the last century, now constitute the

not Presbyterians, but not orthodox. At the present day, it is believed, that many of the most learned and inquisitive among the ministers have adopted a system nearly approaching to Sabellianism, while but a small portion of their hearers, probably, have any distinct notion, on the subject.

bulk of the anti-trinitarian Dissenters of this country. But we are not aware of a single instance in which this change was attended by what may be called a solution of continuity in the congregation itself. It is true, that under any circumstances a Dissenting congregation, consisting of a number of individuals or families voluntarily associating together for the purpose of religious worship, is of necessity a fluctuating body; but ours have not been more so than any others; and in almost all our older societies, the lineal descendants and representatives may still be pointed out, of those who originally founded or contributed to found them, and whose families, in every successive generation, have continued without intermission to be worshippers in the same place, till it has acquired in their estimation the venerable character of antiquity, and is intimately connected with all their most cherished recollections.

The smaller community of General Baptists have partaken to a very considerable extent of the same influences as the Presbyterians, and have in consequence passed through a similar series of changes. The distinguishing tenet of general redemption, from which their specific name is derived, placed them from the first, as to what are called orthodox doctrines, in the same relation to the more numerous body of Particular Baptists, as the Presbyterians of that day bore to the Independents. Moreover, with the single exception of their leading peculiarity of adult baptism by immersion, they agreed in repudiating the practice of subscription to articles of faith; and hence a more liberal spirit has pervaded their societies, and the same marked contrast has ever since been observable between them and their Calvinistic brethren. The greater part of this body, though by no means the whole, are now numbered in the Unitarian ranks; and the names of Foster, Bulkley, and Toulmin, among others belonging to this community, occupy a distinguished place in the honored catalogue of the most able and zealous defenders of our faith.

In both of these classes the progress of opinion, as we have already observed, was gradual; but a very considerable deviation from Trinitarian orthodoxy took place at a much earlier period than is often supposed. The *movement* party of those days, (if we may be allowed to borrow a favorite expression of a later period,) were arrested in

their course for a time by the credit and influence of Clarke and Whiston in the Church, and of Emlyn and Peirce among the Dissenters. Hence the profession of Arianism prevailed almost universally among the most eminent theological writers who adorned the Presbyterian churches during the former half of the eighteenth century. The appearance of Lowman's "Essay on the Shekinah," and Lardner's celebrated "Letter on the Logos," had the first tendency to draw their attention generally to other views, and to promote an acknowledgment of the simple humanity of Christ.

In Ireland, the Presbyterian system of church government and discipline has been retained along with the name, not merely by the Orthodox body called the Synod of Ulster, who are now in a great measure identified with the Established Church of Scotland, but also in some degree by the Unitarian associations which have separated from that body. The ground of separation, it should be observed, was not in the first instance so much a difference of doctrine, as a resistance to the demand of subscription to articles of faith; which, as usual, has led the separatists to the gradual abandonment of the creeds of their forefathers, and the profession of Unitarian Christianity. On this ground the Presbytery of Antrim seceded early in the last century, and a larger body, now called the Remonstrant Synod, in the year 1828. The first consists of nine, the second of twenty-six congregations, most of them very numerous. There are also five Unitarian congregations connected with the southern Presbyterian Synod of Munster. There are now, in all, forty-two Unitarian congregations in the North of Ireland; two of which, Strabane and Ballymena, have been organized since the passing of the Dissenters' Chapels Act.

An esteemed friend in Ireland, who sends us the above information, proceeds as follows: — "I am perfectly satisfied, and more especially from recent events, that the seeds for another separation from the parent body are extensively sown; and that in the course of *less* than a hundred years more, there will be a much greater gathering under the Unitarian standard." "We adhere," says he, "to the Presbyterian form of church government, but we have no power, derived from restrictive clauses in our trust-deeds,

or from any other source, to enforce our regulations. We merely think it is productive of more sympathy and co-operation than the Congregational system. In our Presbyteries and Synods we assume no authority over each other, but endeavor to consult respecting the welfare of the church at large." On the whole, the state of things in Ireland appears to him decidedly encouraging; notwithstanding that there, as well as in England, the influence of fashion, and other causes operating chiefly on those of higher station, have occasioned a frequent falling away to the Established Church. The number of *professed* Unitarians in the North of Ireland he estimates at from thirty-five to forty thousand.

Flourishing Unitarian congregations have been gathered in Edinburgh and Glasgow; and several smaller societies exist in other parts of Scotland.

As to a precise numerical report of the present condition of the denomination in England, it is not easy to furnish any that could be depended on with confidence, on account of the entire absence both of internal and external organization. There exists no public body or association which is accustomed to receive returns of this kind, still less entitled to call for them; so that any estimate which might be offered on this part of the subject must necessarily be somewhat indefinite. It is believed that the entire number of chapels in England and Wales in which any form of anti-trinitarian doctrine is professed, and where religious worship is offered in consequence exclusively to the God and Father of Jesus Christ, falls short of three hundred. Many of these however, especially in remote country situations, are at present occupied by but slender congregations; so that though in the larger towns more numerous societies may be found, it would not perhaps be safe to rate them at an average amount of more than two hundred each. This would give the entire amount of avowed Unitarians separating from the Established Church, and from other classes of Dissenters upon that ground, about sixty thousand. This however is a mere vague estimate. That the entire number of actual Unitarians in the country greatly exceeds it, cannot admit of a moment's doubt; but of course persons of this class, who either keep their opinions to themselves, or by uniting openly with Trinitarian

churches virtually represent their own religious peculiarities as of no material or practical importance, cannot be considered as forming any addition to the strength or influence of the body, or as contributing in any sensible degree to the promotion of what they admit to be correct views of religious truth. If we have counted right, there are twelve chapels in London and its dependencies, in which Unitarianism in one form or another is professed. But the main strength of the Unitarian body in numbers, and perhaps in opulence, will be found in the manufacturing districts, — in South Lancashire, Cheshire, Warwickshire, and the adjacent counties. The largest congregations will probably be found, in London — at Essex street, Hackney, Portland street, and Finsbury; in the country — at Manchester, Liverpool, Birmingham, Leeds, Sheffield, Bristol, Exeter, Nottingham, and Norwich.

The Presbyterian Dissenters, from the earliest period, formed a high standard of the qualifications requisite for the Christian ministry. The original founders, most of whom had received a University education, numbered among them a fair proportion of the most accomplished scholars and divines of their age; and before they were called away from the scene of their earthly labors and sufferings, they did their best to secure similar advantages to their successors, debarred, as they now were, from the privilege of resorting to the miscalled *national* establishments of Oxford and Cambridge. The exertions which were then made, and which have been continued with little intermission from that time to the present, to supply an adequate compensation for this unjust exclusion, would furnish a valuable additional chapter to the "Pursuit of Knowledge under Difficulties;" and it is not too much to say that, with the Divine blessing, they have been attended throughout with a reasonable share of success. The private and public academies which have successively undertaken to supply the demand of the English Presbyterian churches for a learned ministry, have in general been conducted by men of well deserved eminence and reputation; and not a few of their pupils have taken an honorable rank, both as theologians and in various departments of literature and of science. The names of Emlyn, Peirce, Hallet, Chandler, Benson, Taylor, Lardner, Price, Priestley, Belsham, — to

which might be added many others, less known to fame because they did not appear so prominently before the public, but not inferior in talents and acquirements, — are such as would be placed in the first rank by any community; and if some of them have not had that rank universally conceded, it can be ascribed only to the unpopularity of their principles, and to the hostile feelings excited towards those who are known chiefly as formidable, and not always unsuccessful controversialists. Of the institution now existing under the name of the Manchester New College we may venture to affirm, that there is not, and never has been, a place of liberal education depending for its support entirely on private patronage, in the conduct of which so large an amount of distinguished talent has been combined. The very slight disposition to avail themselves of the opportunities thus afforded, which has been shown either by the more opulent Unitarian families, or by the public of Manchester in general, to whom they were thrown open without reserve or restriction, is not among the most encouraging signs of the times.*

* This seminary, the only academical institution in immediate connection with the English Unitarians, was established at Manchester in 1786, under the direction of Rev. Dr. Barnes, one of the ministers of Cross street Chapel in that town, who occupied the station of Theological Tutor and Principal for about twelve years, assisted by several able men in the other departments, — among the rest, by the late very eminent Dr. Dalton, who was for some years Mathematical Tutor in the Manchester College. Dr. Barnes's successor was Rev. George Walker, a man of distinguished eminence as a theologian, a scholar and a mathematician; who is well described by Mr. Gilbert Wakefield in his very interesting and curious autobiography, as "possessing the greatest variety of knowledge, and the most masculine understanding, of any man he ever knew." From various causes, however, the institution at this period declined, till on the sudden retirement of his colleagues, it became necessary, in consequence of the insufficiency of its funds, to throw the entire conduct of every department into Mr. Walker's hands; a burden to which in advancing years no one can wonder that he soon found himself unequal. In 1803 the Academy was removed to York, and placed under the care of Rev. Charles Wellbeloved, who continued to discharge the office of Theological Tutor with high reputation and success till the year 1839, assisted during the greater part of that period by Rev. John Kenrick as Classical Tutor, and by Rev. W. Turner, Jr., and Rev. W. Hincks in the united departments of Mathematics and Philosophy. At this institution a large portion of those who now occupy the most prominent stations in the Unitarian churches, were trained for the Christian ministry. In 1839, it was thought desirable to bring the College back again to its original seat at Manchester, from which place and its immediate neighborhood a large portion of its pecuniary resources had always been derived. The object of the most active promoters of this removal was, to

During the period when the change above described was going on among the Presbyterian Dissenters, a corresponding, though there is no reason to think a very extensive, movement was perceptible in the Church. The class commonly known by the name of Latitudinarian divines, (from their pleading for a certain *latitude* in the interpretation of the Articles, — contending that they might be subscribed in any sense which the words would bear,) of whom Clarke, Hoadly, Sykes, Jortin and Law were among the most em-

remodel the institution, so as to render it a suitable place of academical education for the youth of Manchester in general. With this view the plan was enlarged, and the Literary and Scientific departments separated from the Theological. In order to give it less the appearance of a sectarian establishment, the post of Classical Professor was entrusted to Mr. F. W. Newman, formerly Fellow of Baliol College in Oxford, and a brother of the well-known leader of the Puseyite party in the Church, from whom however his acceptance of office at all in such a seminary as the Manchester New College is enough to show that he widely differs on many important points. He is in fact a correct and elegant scholar, eminently qualified for the station he occupies; and, though a Churchman, is a man of enlarged and liberal views. Some of the other chairs were also filled by men not connected with our denomination; and upon the whole, it was perhaps not unreasonable to hope, that the liberal and comprehensive plan of study laid down, and the universally acknowledged eminence and ability of the enlightened men to whom the execution of this plan was entrusted, would procure for it the support and encouragement, not only of Unitarians, but of persons in all connexions, who from their opulence and station in life might be expected to seek for their sons the advantage of a liberal education. Nay, it would have been perfectly practicable for other religious denominations to have connected with the literary and scientific department of the Manchester New College theological schools of their own, in which students, destined for the Christian ministry among themselves, might have been trained for that purpose in conformity with their own peculiar views, after having prosecuted their preparatory studies in the same classes with young men of every variety of religious opinion and connexion. This course was strongly recommended in one of the Orthodox periodicals; and if there had been any disposition to adopt it, we have reason to believe that every facility would have been afforded by the Committee for that purpose. The event however has shown that these apparently reasonable expectations were not well-founded. Not only have other denominations stood aloof, but even opulent Unitarians have not shown the readiness to avail themselves of the advantages offered to them, which the more sanguine promoters of the scheme anticipated. The number of students of all descriptions in the institution has never exceeded thirty; and of these not more than two or three have ventured from other folds into a seminary which, though seemingly unsectarian in its constitution, is nevertheless patronized and supported almost exclusively by the sect "everywhere spoken against." Under these circumstances, it is still doubtful how far it will be thought expedient to persevere in a project, which, however judiciously planned and ably conducted, imposes an unreasonable burden upon one comparatively small section of the community, and must so far be pronounced in a great measure a failure.

inent, were at one time sufficiently numerous to constitute a party in the Church; and of these not a few had deviated very materially from the orthodox standard in the article of the Trinity. Of course their latitudinarian principle, (if it deserved to be called by that name,) satisfied them to remain, not only as members but ministers of the Established Church, conforming to and conducting its Trinitarian services, and not scrupling to subscribe its articles repeatedly, in order thereby to qualify themselves for its emoluments and highest dignities. We presume not to sit in judgment on such men;—to his own Master let every one stand or fall. But in process of time there arose another band of worthies, small in number, but in many instances of high intellectual rank, and deserving of all honor for a purity and strictness of principle, which would not suffer them to remain in a Church whose doctrines they no longer received, nor to join, much less to officiate, in a form of worship which they believed to be unscriptural and idolatrous. In a few instances they ventured, and strange to say, were permitted, to alter the Liturgy of the Church, so as to accommodate it to their principles.* But others perceived clearly, that no effectual relief was to be obtained in this way, and accordingly abandoned stations, often of much honor and usefulness in the Church, on that account. Of this class were Robertson, Lindsey, Jebb, Disney and others, whose names will be had in remembrance as long as simplicity and godly sincerity shall be duly honored among men. And it is well known, that at the time when these excellent men came out, there remained behind a much larger number who partook of their opinions, but not of their honesty and integrity, and had not the virtue or the courage to follow their example. The consciences of many of this class were doubtless quieted by the sophistical reasonings of Paley and others on the question of subscription to Articles. It is in vain to conjecture their number, because of course it is the common policy of persons of this turn of mind to say as little of their doctrinal peculiarities as possible; and to take shel-

* See a remarkable instance of this kind in the case of Dr. Chambers, Rector of Achurch in Northamptonshire, mentioned in Belsham's *Life of Lindsey*, ch. 4.

ter, in public, behind certain convenient ambiguous forms of speech, which serve to prevent the common observer from perceiving the extent of their deviations from the standards of their Church; but there is good reason to think that it both was, and continues to be, much greater than is often imagined, not only among the clergy, but among the more educated classes of the laity. Of the latter description, some whose habits of social intercourse enable them to form an opinion have expressed their belief, that there are more Unitarians in the Church than out of it. This is probably an exaggeration; but there can be no doubt that the number is considerable. But the parties referred to have very rarely the slightest disposition to quit the Church on account of their opinions; even when they have the means of doing so without incurring any loss, expense or inconvenience. A remarkable example of this occurred about the middle of the last century at Liverpool, where many members of the Establishment having expressed a decided dissent from the doctrines of the Church on the one hand, and a dislike to the method of free prayer as practised among Dissenters on the other, a chapel was opened for their use in which a liturgy was introduced. But as very few of the persons for whose accommodation it was intended chose after all to avail themselves of it, the experiment after a few years' trial was abandoned.

A belief in the existence of a considerable body of Unitarian laymen in the Church induced Mr. Lindsey to undertake the experiment of a Unitarian chapel in London, with a reformed liturgy, deviating from the Common Prayer no further than the difference in point of doctrine absolutely required. The experiment to a considerable extent succeeded; several persons of high rank for a while encouraged it; and to this day the congregation at Essex street contains a certain proportion of members who were originally Churchmen, and whose devotional tastes and habits have been formed in attendance on the Established worship. The same remark applies, in perhaps an equal extent, to the chapel in Little Portland street, where also the Essex street liturgy is used. But in both places, it is believed, that the bulk of the congregation consists of persons by birth, as well as in all their principles and feelings, Dissenters. In both places, the pulpit is occupied by men

who have been trained among Dissenters, not by clergymen who quitted the Church for conscience' sake. By persons of the latter class it was undoubtedly the intention and wish of Mr. Lindsey that the pulpit of Essex street should be filled. But on the retirement of Dr. Disney, in 1805, he was succeeded by Mr. Belsham; since it appeared that no "clergyman" could be found to take the vacant place; at least, none worthy to assume the mantle of his predecessors. The Rev. George Armstrong, the present highly respected senior minister of the Lewin's Mead chapel at Bristol, was a clergyman of the Church of Ireland; and several others now living might be mentioned who have quitted their stations in the Church on similar grounds; but the attempt to establish an "Episcopal Unitarian Church" is not, we think, likely to be repeated.

With respect to the present condition and prospects of English Unitarianism, as a distinct religious denomination, for the reasons which have already been stated, it is by no means easy to speak with certainty or confidence; and very various opinions would probably be expressed by different individuals, depending on their own zealous disposition or sanguine temperament, or on the accident of their position in connexion with a flourishing, a stationary, or a declining interest. There can be no doubt, that if we were to consider only the apparent influence of Unitarians, or the position which they occupy in the eye of the public, the estimate we should form would be much higher than that which would be derived from a mere census of their numbers. It will scarcely admit of dispute, that the English Presbyterians have in general taken the lead of the other Dissenters in theological learning, and more decidedly so in the attention they have paid to the cultivation of other branches of knowledge. It is also a matter of notoriety, that a larger proportion of their more opulent members have sought for their families the advantages of a liberal education, and those ornamental accomplishments which enable and dispose them to associate on an equal footing with persons of their own rank, or of a higher rank, in the Established Church. The consequence has been, that an unusually large number of this class of Unitarians may almost always be found among the most active and prominent supporters of literary and other public institu-

tions. The Unitarian minister of the place, if there is one, will seldom be sought for in vain, in the lists of the Committees and other leading promoters of such institutions. On looking over the names of the Committee of the Society for the Diffusion of Useful Knowledge not long ago, it appeared that nearly one-third of them were Unitarians. In public business, too, they are often doomed to take a share much more than proportioned to their numbers as compared with other bodies. Since the passing of the Reform Act, the Unitarian members of the House of Commons have always exceeded in number those belonging to all the other Protestant Dissenters put together. Since the Municipal Reform Act, the same remark may be applied to the Councils of many of our most considerable corporate towns.

These are facts which will justify us in ascribing to Unitarians collectively a degree of weight and influence in society, much more than proportioned either to their numbers or even to their wealth as compared with other denominations. On the other hand, they are facts connected with some peculiarities in their social position, in the constitution of their religious societies, and in the prevailing habits and manners, especially of the more educated classes, which cannot be regarded with so much complacency, — whether we consider them as affecting the character of individuals as religious men, or the prosperity of the denomination at large, as depending on the present condition and future prospects of different congregations. It cannot, we think, be denied, that Unitarians of the higher class have less in their appearance, manners, and external habits, to distinguish them, not only from persons of their own level and station in the Established Church, but even from those who have no marked religious character of any kind. In their manners there is less strictness than in those of the Orthodox Dissenters; and they indulge themselves much more in the innocent amusements and recreations, which are customary among persons of their station in life. Hence they are thrown into more frequent intercourse with the fashionable and the worldly; and in the midst of such intercourse, they are too often tempted to keep in the background whatever might bring their religious peculiarities into notice, or serve to remind either their companions or

themselves, that they are not in all respects identified with the gay or the busy throng with which they are so frequently intermingled. These tastes and pursuits often involve them also in modes of expense, which are less common in the opulent families of other Dissenting denominations ; so that it will generally be found, that, with a given nominal income, there is with them a smaller surplus available towards the promotion of the various public objects and institutions connected with the religious community to which they belong. It may be added, that the constitution of their religious societies brings with it fewer restrictions, affects less considerably and less frequently their ordinary habits and modes of life, and does not of necessity connect them so intimately with those of their fellow-worshippers whom they are not accustomed to meet in the usual intercourse of society. Their meetings for worship are less frequent ; nor does it seem to be so much a point of conscience with them to attend those which do take place, with uniform regularity ; and the occasions are, comparatively speaking, rare, which bring the whole congregation to *act* together on points in which they have all one common interest.

There is good reason to hope that in many places a change has been effected, and is still going on, with respect to some of these things. In the mean time, however, it is but too evident that, among other undesirable results, they have a tendency to weaken the tie which binds such families to any kind of religious peculiarity ; especially to one which is everywhere spoken against. And when their station, family connexions, or style of living lead them to associate with the aristocracy, or to aspire to such association, and when, as will often happen, the Unitarians in their neighborhood are few, obscure, or unpopular, they grow ashamed of being seen resorting to a conventicle, and the temptation becomes almost irresistible to desert the way which others call heresy, and pass over to the fashionable religion. We believe it to be the fact, that the more opulent members of Unitarian congregations desert to the Church more frequently than the corresponding class in the Orthodox denominations. Certainly, the remark of Mrs. Barbauld, that a carriage was rarely seen to roll for three

generations to the door of a conventicle, is not less true than it was sixty years ago.

Of course, while the most extensive falling away from our ranks is observed among the higher and more opulent classes, it is rarely from among them that we are to look for proselytes. The professed accessions to Unitarianism are chiefly to be found among the poor and the middle classes; and though in the progress of events, and by the continued exercise of honorable industry, talent and enterprise, a certain proportion of these are rising from time to time to a state of greater worldly prosperity, they are far from being sufficient to supply the places of those who are no more to be seen among us; so that, though there should be no falling off, but rather an increase in the numerical amount, it will be found almost universally, that the average social position of professed Unitarians is decidedly lower on the whole, than it was a generation ago. On some accounts we cannot but regret this change, inasmuch as it indicates a want of seriousness, and the prevalence of a worldly-minded spirit, in some of whom better things might have been expected; but we are far from thinking that a proportionate diminution has taken place in the effective resources of our body for any important purpose in which we are collectively interested. The most zealous exertions, and the largest proportional contributions for any such purposes, are in general to be sought for, not among the richest members of any society, but in that active and intelligent middle class, who are the most progressive themselves, and who take the warmest interest in whatever tends to promote the progress of every thing really valuable, — who are in fact the main stay and support of every community.

Our American friends, who are not blessed with aristocratical institutions, and know but little of the pride of rank and station, will be at a loss to appreciate adequately the difficulties arising from this source with which we in England have to struggle. High station with them is merely personal or official, and attaches to the individual, not to his family; nor has it any relation to the religious community of which he happens to be a member. Hence it offers to the ambitious and aspiring among them no temptation to withdraw from that community, which in point of

political influence or estimation is on a level with every other. They are not debarred from the national Universities; nor is there with them the all but overpowering influence of a State religion, patronized by the Government, supported by the national resources, and tempting all who seek for a place among the great ones of the land within its pale. We doubt not that they will be ever ready to estimate at their just value the privileges they thus enjoy. By the right use of them may they go on and prosper in that yet nobler liberty wherewith Christ hath made them free!

The time has been, when it was not uncommon to allege, that Unitarianism might suit the learned or the philosopher, but that it was not a religion for the poor. That time, there is good reason to think, is fast going by. It is not, we readily grant, a religion for the ignorant, the prejudiced, or the thoughtless; it does not rest its claims on the authority of the Church; nor does it encourage its votaries to receive it in implicit reliance on the assurances or researches of others, whatever may be their acquirements or reputation. It appeals to the understanding of its disciples; requiring no "prostration of the intellect," nor establishing any distinction or opposition between reason and faith. It addresses itself to those who are accustomed and prepared to inquire, to reflect and judge for themselves, in a spirit of humility and candor. But such persons are by no means found exclusively among the learned. The evidence and authority of a rational and Scriptural religion may be made level to the comprehension of all who bring to the subject a well-disposed, unprejudiced mind, and a heart right with God. It is true, — and we rejoice in the undisputed fact, — that the Unitarian body has at all times included no inconsiderable proportion of those who have acquired deserved eminence for mental cultivation and extensive attainments; but it also includes many humble-minded, but rational, reflecting and pious Christians, who, though blessed with comparatively few advantages of education, are nevertheless well able to say both what they believe and why they believe it, and — what is of much more importance — to derive from the pure and simple doctrines of the Gospel what they need as the guide of their lives, and an effectual consolation and support in the

hour of affliction, or in the midst of poverty and privation. They who are conversant with the rapidly increasing proportion, in many of our congregations, of that class to whom the Gospel was originally preached, — and more especially our domestic missionaries, whose successful aim it is, to tread in the steps of the excellent Tuckerman, — will be ready to testify from abundant experience, how groundless is this prevailing prejudice.* In this respect we think we discern evident traces of improvement; an improvement perhaps in some measure connected with the progress of that change to which we have already adverted, and which in some of its aspects we have lamented. Unitarian preaching, we flatter ourselves, has become in many instances less liable to the charge of being addressed to the understanding, not to the heart and the affections, — more rousing, practical, devotional, — more (in the best and proper sense of the word) Evangelical. It has been addressed to the poor; it may be hoped, without being on that account less adapted to the wants and circumstances of all who are interested in the word of Divine truth. †

* Missions to the poor have been established under the auspices of Unitarian congregations in London, Liverpool, Manchester, Birmingham, Bristol, Leeds, Halifax, and, we believe, Nottingham; and the very interesting reports which have been published of their proceedings sufficiently show, that their labors have been attended by a very gratifying and encouraging share of success. It is by no means the purpose or intention of these institutions, to make proselytes to Unitarianism; but yet there can be no doubt that, in addition to their immediate object, they tend both directly and indirectly to diffuse a knowledge of our views and principles, and, by exemplifying their practical influence over the hearts and lives of their professors, promote inquiry and remove prejudice.

† In connexion with this part of the subject, it is impossible to overlook the important labors of one individual, not avowedly connected with the Unitarian body, but who is now very nearly identified with them in sentiment, and who has been actively instrumental in rousing the minds of multitudes to serious reflection on the doctrinal points on which Christian sects have differed, as well as on the great practical questions of temperance and peace. We allude to Joseph Barker, once a preacher of some eminence among the Methodists, but dismissed from that Connexion in consequence of the independence of his principles and conduct, and the more liberal tendency of his declared opinions, especially manifested by the high admiration he had publicly expressed for the writings of Channing. He is certainly a very remarkable man; admirably qualified in many respects for the work to which he seems to have devoted himself, of bringing home to the *masses*, from the pulpit, the platform, and the press, the language of moral and religious reform. With some of his views, of both social and political questions, we by no

That this change is in progress, we hope and believe; nevertheless, there are peculiarities in the position of Unitarians in this country, especially in the relation which they bear to other denominations, which have materially impeded it, and we fear, to a certain extent, will continue to do so. There are circumstances altogether distinct from the genuine intrinsic character of our principles, and even from the prevailing spirit and temper of those who profess them, which make it less easy for Unitarians to give their religious views that full practical influence over the affections and sentiments of the heart, which they are entitled, and in their own nature well fitted, to exert. It is our misfortune — not our fault — that, owing as we think to the unfounded and unreasonable prejudices of others, we are almost inevitably, more or less, a *church militant*. We are not permitted to hold and profess our principles in peace. They are the continual subjects of attack and defence. Numerous and powerful parties, both in the Establishment and of our Dissenting brethren, differing among themselves on many other points, agree to make common cause against Unitarians; and not contented with opposing their doctrines by fair argument, do not hesitate to revile the persons who hold them, — misrepresenting their characters and motives, and calling in question their right to the Christian name, because, in the free and conscientious exercise of their undoubted right to inquire and judge for

means agree; and others, which we approve in the main, he seems to us to carry to an extreme; but these are combined with so much that is thoroughly excellent, that we cannot but cordially wish him the success which we confidently anticipate from his labors. His unwearied activity, and his remarkable facility both as a speaker and a writer, fit him pre-eminently for the work of powerfully impressing the popular mind; and we regard him as occupying a distinguished place among the instruments raised up by Providence for bringing on a great and extensive improvement in the prevailing opinions and feelings, and in the habits and manners, of the lower classes of this country. Whether Mr. Barker or any large portion of his followers will ever identify themselves with the Unitarians as a denomination may be uncertain, and is a matter of very inferior moment; but we cannot doubt the more important fact, that he is the destined leader in a formidable assault on the old edifice of error and superstition, and in bringing many to a substantial acknowledgment and practical application of the truth. If these great objects are promoted, we shall rejoice, by whatever name their votaries may be called, or whoever may be the chief agent in the mighty change.

An interesting article on Joseph Barker, his opinions, labors and publications, from the pen of one who evidently knows him well, may be found in the *Christian Teacher* for October last, p. 443.

themselves, and in the absence of all imaginable worldly inducement to embrace an unpopular creed, they have been led on certain important points to adopt conclusions widely different from those professed by the bulk of their fellow-disciples. The consequence is, that we are perhaps too apt to regard our principles, not with reference to their practical tendency and character, but as subjects for controversy and debate. We dwell too often, not on our actual *positive* faith, but on the points in which we differ from those around us; not on the great truths and doctrines of natural and revealed religion, which we hold with a firm and abiding conviction, but on the various tenets maintained by our opponents, which we *do not* believe. Thus the statement of our principles is often apt to assume a negative form, which is by no means expressive of its real character, and leads many to think unfavorably of its practical efficacy. For it is self-evident, that if a beneficial influence is to be exerted by our religious opinions on our conduct, on our principles and motives, on our social and devotional affections, it must arise from what we believe, and not from what we reject. But the too common result of the state of opposition in which we are placed in reference to other denominations is, that the latter is apt to divert our thoughts occasionally from the more profitable contemplation of the former. Certain it is, that our views on all the great doctrines of religion, on all the momentous questions relating to the being and perfections and providence of God, to the character, commission and message of Jesus Christ, to the duties, condition and expectations of men, are as real, positive and substantial as those of any other class of Christians; and if they do not exercise a corresponding influence over our hearts and lives, the fault lies not in them, but in ourselves.

It does however sometimes happen, that being so much called upon to defend our opinions against the gainsayer, we are liable to think more of the uncomfortable relation in which we stand to those that are without, than of that which we sustain, or ought to sustain, to each other; and to view in our distinguishing religious principles, not things which minister to peace and mutual edification, but the subjects of strife and contention. We have sometimes been more eager to root out from the religious soil the nox-

ious weeds of corruption and false doctrine, than to raise in their stead the salutary fruits of the spirit, "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." We have besides been placed, by the opposition and hostility of others, in a state of unmerited exclusion from the sympathies of a large part of the Christian world. We cannot but feel it a serious privation, to be thus as it were shut out from the hearts of our brethren, and to be kept at a distance by many of those whom we respect and esteem, and to whom, if they would permit us, we would gladly extend the right hand of Christian fellowship. This is one of the trials to which we are exposed; and it must be admitted, that the trial is sometimes hard to bear.

One of the most remarkable characteristics of the English Unitarian Dissenters is the almost entire absence, in the greater number of their societies, of any prescribed, or even distinctly recognized, internal constitution. This may have arisen in part, perhaps, from their still continuing to be called Presbyterians, notwithstanding the abandonment of the form of Church government to which that name has everywhere else been applied. The name, while it no longer denoted anything really existing, may have been enough to prevent any other internal or external constitution from taking its place. However this may be, the fact is, that in many, perhaps the majority of cases the members of Unitarian congregations have no very close bond of union as such, but resort to the same place of worship in consequence of their approbation of the doctrines professed or preached there, or of their personal regard and attachment to the officiating minister; to which indeed may often be added an hereditary attachment to the place with which they, and their ancestors for generations back, have been uniformly connected. There is nothing corresponding to the distinction observed by the Independents, between the congregation at large, and the exclusive body called "the church." We presume not to sit in judgment on our fellow-worshippers, to examine their faith and "experience," or to determine by a majority of votes who shall and who shall not be permitted to comply with the dying command of the Saviour, "Do this in remembrance of me." There are of course proper officers to receive seat-rents and sub-

scriptions, and take care of the temporal concerns of the congregation; but otherwise there is little or nothing left for an individual member to do in that capacity. He comes or goes, attends or stays away, just as seems to him good.

Whatever influence such a complete negation of government, control, or mutual inspection may have on the independent exercise of the right of private judgment in individuals, it can hardly be other than unfavorable to the prosperity of a denomination; especially where so many inducements of a temporal nature present themselves to entice the less zealous, the wavering, the thoughtless, or the worldly, into other Connexions. We have here a sufficient cause for the decline of many of our older congregations, which in some instances have dwindled away to a mere handful. A considerable change has taken place in this respect of late years, and more might still be done to advantage even in those societies where most has been done already, which without infringing in the least the liberty of thought and action, might have a satisfactory tendency to draw closer the bonds of union, by increasing the number, variety, importance and interest of the objects for the sake of which that union is maintained. The immediate and prominent motive for the voluntary connexion of a number of individuals in one religious society is, that they may meet together at stated times for religious worship and instruction, on principles and in the public profession of doctrines which they agree in believing to be rational and Scriptural; but there are, or may be, or *ought* to be, combined with this, a variety of auxiliary institutions, which increase its efficacy, and render their association more beneficial in many ways, both to themselves and to others. These relate to their own personal improvement as individuals, to the warmer interest which they may learn to take in each other, to the useful influence which they may collectively exercise on their neighborhood and on society at large, to the general spread of religious knowledge, to the promotion of their own views of Christian truth, to the assistance of other religious societies, formed or to be formed on the same principles with their own, to the support of institutions for liberal education, especially of young men destined for the Christian ministry, and to other pur-

poses in which the main object and principle of their union lead them to take an interest. With these and similar views, congregational libraries, Sunday and week-day schools, meetings for prayer or free and friendly conversation on religious subjects, fellowship funds, benefit societies, home missions, and the like, are now more and more frequently introduced; which it is desirable to constitute in such a manner, as to engage in their active management as large a proportion as possible of every class of the congregation. By this means, in addition to the valuable objects which these institutions have immediately in view, another scarcely less important may be effected indirectly, by bringing nearer together the members of our societies, so that they shall be more ready to afford their mutual countenance and aid in every good work, — laboring in concert towards the accomplishment of one great end which equally concerns them all, namely, their mutual edification, through the more constant and effective influence of the principles of religion upon their hearts, and the more extensive diffusion of knowledge, virtue and practical holiness among all those whom they can assist or serve.

These, and such as these, are plans which may be carried into effect by each separate congregation within itself; but, without interfering with any kind of independence which is really desirable, other institutions are and may be set on foot, which call for the joint and concerted support of many distinct congregations. Our various associations established in different parts of the country for the publication and distribution of tracts, Sunday school unions, both in England and Ireland, village mission societies, and the British and Foreign Unitarian Association, are all valuable and important in this way; though the last, we are sorry to say, notwithstanding its comprehensive title, receives only a partial and limited support from a large portion of our body. The opportunities of friendly intercourse which the anniversary and other periodical meetings of these institutions afford, are in themselves of great value, in facilitating the interchange of useful plans and suggestions, and promoting a feeling of Christian brotherhood. One of their principal immediate objects is also very important, in extending the operations of “the silent missionary,” by the circulation of a great number of valuable tracts,

both new and old, which tend to create the taste, and foster the desire for instructive reading, and a thirst for the most important of all kinds of knowledge. In this manner, not by any sudden and rapid transition, but by a silent and unmarked progress, we may hope that prejudices will be softened, and in time removed, and the light of Divine truth spread more and more widely. Of an increasing desire, by no means confined to our own body, for the perusal of our tracts, and of other publications which may explain what Unitarianism really is, we possess very satisfactory indications. Among these, one of the most encouraging is the very extensive demand for many of the publications of our American brethren, particularly of the writings of Channing, of which four or five large editions have appeared in this country, and have made their way in all quarters, from the cottage to the palace.

Of periodical literature, the extensive diffusion of which forms so remarkable a feature of the present age, Unitarians have not been slow to avail themselves. The periodical publications now in existence are the *Christian Reformer*, the *Prospective Review*, the *General Baptist Magazine*, the *Christian Pioneer* published at Edinburgh, and the *Bible Christian* at Belfast. In addition to these, the weekly newspaper entitled the *Inquirer* is, and it is hoped will continue to be, a very valuable acquisition. All these may fairly be considered, not merely as indications of actual progress, but as additional instruments for carrying it on to a greater extent and on a larger scale.

What effect the recent legislative measure, which has at length imparted a legal security to the tenure by which Unitarians hold their chapels and other property, will have on their prosperity as a denomination, remains to be seen. Some there were, observing the spirit in which this measure was opposed by many of the more Orthodox dissenters, and anticipating its probable failure, who looked forward to their speedy ejection from the places where they and their fathers had been wont to worship, as a discipline which might put Unitarian zeal to a satisfactory test by rousing it to renewed and more vigorous exertions; and they persuaded themselves that the effect of a little persecution would be, as usual, to promote the cause against which it was directed. Others had their misgivings, lest

by such rough handling the rope of sand, as they called it, which bound us together, should be scattered to the winds. Without attempting to decide which of these expectations was the more probable, we cannot but rejoice with all thankfulness, that they are no longer likely to be tested by experience; and in the midst of the exultation which the triumph of our cause naturally excites, look forward with hope, tempered by much solicitude, to the practical results to be henceforth exhibited in increased and more zealous efforts to show ourselves worthy of the position in which we are now placed. One ground of heartfelt encouragement there certainly is, in the enlightened and liberal sentiments expressed by many men of the highest eminence and of distinguished talents in all parties, during the very interesting discussions which took place while the Bill was in progress. They showed not only a surprising knowledge of the facts of the case, but a readiness to enter into the spirit of our institutions and principles, which many of us were not prepared to look for in the leading statesmen of the day; and we trust that the same liberal and enlarged views will guide the proceedings of our legislature in dealing with measures affecting the most important interests of other religious communities. As far as this measure is concerned, they have certainly shown themselves to be decidedly ahead of the great mass of the community in enlightened liberality. Unhappily they are so hampered by party and class interests, and by a multitude of established, — not to say, antiquated — institutions, that it would be impossible for them fully to carry out in practice all the sentiments and principles they have professed; even if we could imagine that they are themselves prepared to perceive and acknowledge all the consequences to which these lead, or disposed, when acknowledged, to act upon them consistently.

For ourselves, whatever may be in reserve for us as a religious denomination, we look forward with confidence to the increasing spread of knowledge, and the active spirit of inquiry which is rapidly diffusing itself. With implicit faith in truth, and a reliance on the wise appointments of Providence, we doubt not that the cause of rational and Scriptural, of pure and vital Christianity will grow and prosper.

W. T.

ART. II.—LAYS OF THE GOSPEL.*

THERE are no books in which we are so deficient, as in those suited to seasons of devotional meditation. By this we do not mean books of prayers and manuals of devotion, nor appeals to the conscience, nor religious exhortations. Of these we have an abundance, but they do not supply the deficiency of which we speak. Their chief object is to secure greater attention to the forms of devotion, or to excite a devotional feeling which did not before exist. But we want also books for those persons in whom devotion is already a habit of the mind, books which shall not take the place of counsellors above us so much as that of friends at our side, — with which we can hold communion, rather than go to for advice. We want works which shall reveal the life of a devout mind, and express its real emotions, experiences and meditations, without any reference to producing an effect on others. Very few such works have ever been written, and those that would claim this character are for the most part vitiated by the consciousness, on the part of the writer, that he is to have readers, or by the purpose manifest throughout, that he is not so much uttering what is in his own soul as endeavoring to produce certain results in the souls of others. But when such a book appears, it is of inestimable value.

Of such a character, in spite of the general tone of its theology, are many passages in the "Confessions" of Saint Augustine. To the same class belong Thomas a Kempis's "Imitation of Christ," some of the poems of George Herbert, the "Meditations" of Hall, and especially the devotional parts of the writings of Fenelon. The perfect example of what we mean is to be found in many of the Psalms of David. They are not intended to be appeals to the conscience, nor to be statements of theological truths — whatever of this occurs is incidental; they are not exhortations to others, nor are they, properly speaking, prayers, though prayer and praise are interfused through them, like the light through sunset clouds. But they are the meditations and emotions of the soul when conscious of the presence of

* *Lays of the Gospel.* By S. G. BULFINCH. Boston: James Munroe & Co. 1845. 12mo. pp. 194.

God, now filled with gratitude and adoration while the Psalmist contemplates his works and his providence, and now overwhelmed with shame and remorse from a sense of unworthiness. It seems as if they must have been uttered or written down unconsciously, so clearly do they reveal all the workings of his soul, from the depths of its penitence to the heights of its exulting hope. While we read, it is not the conscience chiefly that is acted upon, but we are won and drawn by sympathy into the same region of spiritual light and life. Communion with the feelings of the Psalmist awakens like feelings in our souls. While we muse, the fire burns. We contemplate with him the wonderful works of God; we follow with him the good Shepherd "beside the still waters;" and our souls are borne up by his words, as if on wings, in adoration and praise.

Formerly, great account was set on Christian meditation. Men sought the solitude of the monk's cell and the anchoret's cave, that they might meditate on God. We have almost lost the meaning of the word, meditation. It is too calm, has too little to do with outward results, to suit our busy, struggling, enterprising civilization. The great point with us is the discovery of truth. Meditation is a pausing on truth already discovered. It takes it home to the mind, and ponders it, and dwells with it, and makes it a familiar friend. Instead of throwing a truth aside as soon as it is attained and hurrying on in search of another, it holds it before the mind, keeps it steadily there, till its light shines into the heart. It is the process by which a truth is made our own, incorporated with the principles and moral affections of the soul. Much of the time spent in theological speculation is utterly profitless, except as it may promote intellectual discipline. But devout meditation is to the soul, what the dew and the sunshine are to the earth. In such meditative hours we are in the presence of the Most High, and the power of the world flees away before "the brightness of his coming." The truths of religion become realities. The spiritual world is unveiled. The soul is opened to Divine influences. As he goes forth "at eventide to meditate," like the patriarch of old, man "walks with God;" and in such hours, he can say with the Apostle, "our conversation is in heaven." No matter how wise or

learned, how skilled in controversy, or how deep an explorer into theology, that man's soul will become impoverished in its heavenly aspirations and holiest hopes, who does not habitually have seasons of devout religious meditation. Any work proceeding from such a state of mind, and calculated to awaken or promote it in others, we gladly hail.

For this reason we welcome the volume of poems, whose title we have given at the head of this article. It is not our purpose to criticise its literary merits, though these are very considerable. An author must be considered successful, who has written anything which deserves a permanent place in our books of devotion. There is scarcely any literary success which we should value so much, as that of having written a hymn which should endure from generation to generation, be sung in churches, be committed to memory by the young, be read, remembered, repeated, because of its awakening or expressing the highest devotional feelings of the heart. In this class the following hymn, a part of which appeared in our journal many years ago, is deserving of being placed.

JESUS APPEARS TO HIS DISCIPLES.

Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? — LUKE xxiv. 32.

Hath not thy heart within thee burned
At evening's calm and holy hour,
As if its inmost depths discerned
The presence of a loftier power?

Hast thou not heard, mid forest glades,
While ancient rivers murmured by,
A voice from forth the eternal shades,
That spake a present Deity?

And as upon the sacred page,
Thine eye in rapt attention turned
O'er records of a holier age,
Hath not thy heart within thee burned?

It was the voice of God, that spake
In silence to thy silent heart,
And bade each worthier thought awake,
And every dream of earth depart.

As they who once with Jesus trod,
With kindling breast his accents heard,
But knew not that the Son of God
Was uttering every burning word;—

Father of Jesus! thus thy voice
Speaks to our hearts in tones divine;
Our spirits tremble and rejoice,
But know not that the voice is thine.

Still be thy hallowed accents near!
To doubt and passion whisper peace;
Direct us on our journey here,
Then bid, in heaven, our wanderings cease.

pp. 185, 186.

A great part of what is called religious poetry, is so only because the subject is religious. It comes out of the imagination, and acts on the imagination alone. It has no religious purpose and produces no religious effect. The "Sacred Melodies" of Byron and Moore may be good poetry, but they have no more right to be classed among religious poems than "Childe Harold" or "Lalla Rookh." They are works of art, the poetry of some incident in sacred history, and the emotions they awaken are connected with religious subjects, but are not necessarily any more religious than the poetical emotions awakened by other subjects. That only is devotional poetry, which is the utterance of devout feeling in the forms of the imagination. It is the devotion in the soul that gives its life to such poetry, while the imagination supplies only the form.

The character of the volume before us would be misapprehended, if it were viewed as addressed to the imagination. It is a book of Meditations on the Saviour; and in verse, one might suppose, not for the sake of poetical effect, but because, in dwelling on the scenes of the Saviour's life, the mind expressed its emotions more naturally in this way than in any other. The volume is characterized throughout by a spirit of purity and gentleness. There is scarcely one of the hundred pieces which it contains, which the reader might not profitably pause upon, till he sympathized with its devout and loving spirit. If it be read merely as a volume of poetry, for the gratification and excitement of poetical feeling, its worth will not be understood. But he

who reads it as a religious book, as a help to meditation on the Saviour, will not repent of the time he spends on it. There is a tranquil and holy beauty in its tone of sentiment, a trustful devotion, a contemplative vein of religious thought, which no man can receive into his mind without benefit.

In preparing the work, Mr. Bulfinch has divided the Gospel history into one hundred sections, following generally the arrangement of Drs. Carpenter and Palfrey. Each section is designated by reference to the chapter from which it is taken ; and from each of these portions of Scripture some passage is selected, which seemed suitable for poetical development.

We subjoin one or two pieces, not as having merit superior to the rest of the volume, but because they are short, and we are thus enabled to show, in the brief space allotted to us, how he treats a variety of topics. The following is better than many long arguments on forms of worship and the unity of the Church.

SPIRITUAL WORSHIP.

God is a spirit, and they that worship him, must worship him in spirit and in truth. — JOHN IV. 24.

How should the Christian seek his God ?

Where columned arches proudly sweep,
Whose aisles by thousands have been trod,
Now resting in a dreamless sleep ?
Or shall he best his Sabbaths keep
In still communion with his soul,
Where the calm Friends, in silence deep,
Await the Spirit's blest control ?

Choose for thyself. But if thy feet
Should wander where thy brethren pray,
Who round another altar meet,
And varied forms of homage pay,
Blame not their rite as vain display ;
If simple, hold it not in scorn,
For heard alike of Heaven are they
Whose worship of the heart is born.

For thee, perchance, in yon gray pile,
Beneath whose floor the dead repose,

As ceased the pastor's word the while,
 Thy young voice tremulously rose,
 Responsive at the frequent close,
 While hundreds joined the solemn word ;
 And still the scene as memory shows,
 The feelings of the boy are stirred.

But in yon humble place of prayer,
 Where simplest forms our faith express,
 Canst thou not feel that God is there,
 Or own his awful goodness less ?
 His presence fills with holiness
 The lowliest as the loftiest fane,
 And his accepting love shall bless
 The whispered prayer, the anthem's strain.

pp. 30, 31.

We rarely see better sonnets than the following.

CHILDREN BROUGHT TO CHRIST.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. — MARK X. 14.

Yes! there were some among thy hearers, Lord!
 Who knew thine own blest spirit, and to thee
 Brought their young children in their purity,
 Deeming aright such visits would afford
 Joy to a heart like thine. With gracious word
 Didst thou receive them; and that hallowed scene
 Hath ever to the Christian parent been
 A fount of deep delight. Thou dost accord
 Thy blessing to our children. We would lead
 To thee these young immortals. Oh receive
 To thy divine instructions, Saviour blest!
 And in thy freedom make them free indeed;
 And if in childhood they are called to leave
 Our arms of love, may they with thee find rest!

p. 113.

CHRIST'S LOVE, OUR EXAMPLE.

This is my commandment, that ye love one another, as I have loved you. — JOHN XV. 12.

Spirit of love, that shrined in Jesus shone,
 As shone God's presence o'er the hallowed ark,
 Thou glorifiest all thou beamest on,
 Robing in beauty what was cold and dark;
 And as from one bright fire full many a spark

Floats on the air, and kindling where it falls,
 New light and warmth from all around it calls,
 While awe-struck crowds its course resistless mark,
 So, thou, supreme in loveliness and might,
 By Jesus brought on earth, from heart to heart
 Rapidly passing, fillest all with light
 And warmth, and holiness ; nor dost depart,
 But rising with undying flame above,
 Point to the throne of Him whose holiest name is Love.
 p. 167.

Among the pieces of particular merit, we would refer to those on the last scenes of our Saviour's life. We might mention others, such as "The Woman of Canaan ;" "The Transfiguration ;" "Marriage Indissoluble ;" which if we had room we should be glad to quote. But without farther extract, we must content ourselves with commending the volume to our readers.

E. P.

ART. III.—BARNES AND BUSH ON THE OLD TESTAMENT.*

SHOULD one judge from the experience of the past in regard to translations and explanations of the Scriptures in the English language, he might form the strange conclusion, that a good translator or expositor was almost as difficult to be found as a great original genius. No one can doubt that a really good commentary on the Old Testament in the English language is yet a desideratum.

* 1. *Notes, Critical, Illustrative, and Practical, on the Book of Job : with a New Translation, and an Introductory Dissertation.* By ALBERT BARNES. New York. 1845. Two volumes, 12mo. pp. 311, 384.

2. *Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah : with a New Translation.* By ALBERT BARNES. Boston : Crocker & Brewster. 1840. Three volumes, 8vo. pp. LXXIV, 517, 438, 770.

3. *Notes, Critical and Practical, on the Book of Genesis.* By GEORGE BUSH, Prof. of Heb. and Orient. Lit., N. Y. City University. Seventh edition. New York. 1844. Two volumes, 12mo. pp. XXXVI, 364, 444.

4. *Notes, Critical and Practical, on the Book of Exodus.* By GEORGE BUSH. Fourth edition. New York. 1844. Two volumes, 12mo. pp. 300, 299.

5. *Notes, Critical and Practical, on the Books of Leviticus, Joshua, Judges.* By GEORGE BUSH. New York. 1843, 1844. Three volumes. 12mo. pp. VIII, 282. XII, 221. X, 257.

It is enough to make one weep, to reflect on the vast mass of error, which has been sent abroad in our community in the immense editions, which have been sold, of such works as "Scott's Family Bible," the "Comprehensive Commentary," and the "Cottage Bible," — error sanctified by its supposed connexion with the sacred volume. So far as the most important religious ideas are concerned, we have not the slightest doubt, that the people would have possessed far more of the truth by confining themselves to the text of our Common Version, than by the use of such commentaries. Without them they would never have discovered the dark dogmas and confounding mysteries of Calvinistic theology in the book of Job, or the Psalms of David; much less in the first and second chapters of the book of Genesis, and the history of Cain and Abel.

Even when the truth is found in these commentaries, it is often truth which belongs to a later age, the age of Christianity, and has no real connexion with the meaning of the Old Testament writers. The history of religion is falsified; ideas are ascribed to the Hebrew writers, which are no more to be found in them than in the *Metamorphoses* of Ovid, or the *Eclogues* of Virgil; and, in contradiction of the language of the New Testament, the Law is represented, not as the shadow, but as the substance, of good things to come. Perhaps there is no more popular Commentary on the Psalms of David, than that of Bishop Horne. But there is no idea, and we might almost say, no fact, comprehended in his view of Christianity, which he does not find in nearly every one of those Psalms. Thus Judaism and Christianity are mixed together, history is falsified, and one great argument for the Christian revelation, that arising from its use or necessity, is deprived of its force.

To be a good commentator on the Scriptures, especially in these days of division in the Church, requires the union of many qualifications. In such an one we should expect to find learning, insight, judgment, taste, a clear and concise style, the possession of a sound system of interpretation inwrought into the mind of the expositor, and above all we should expect to find a true and honest mind, freedom from a bigoted bias in favor of a dogma or a Church, and freedom from the fear of man in every

respect. Whoever will compare the "Critical Remarks" of that learned and liberal scholar and truly excellent man, the Catholic Dr. Geddes, with any Commentary on the Old Testament which has yet appeared in this country, will see reason enough for our insisting so emphatically on moral courage and freedom in a commentator. We by no means assent to all his opinions, critical or expository; but we are free to express our belief, that his work is the most valuable commentary on the Pentateuch, which has been produced in the English language for the last hundred years. How great is the contrast between this independent and honest expositor, and that bigoted Churchman, Dr. Bloomfield, who cannot give an opinion upon a various reading, or a Greek particle, without having his judgment annulled or distorted by the creed of his Church.

Whatever may be said of the importance of creeds or of unity of faith in a Church, or in the Church universal, one would suppose there could be no doubt, that from a commentator and critic we have a right to expect his own private judgment, in conformity with the established laws of interpretation. Systems of theology and symbolical treatises may be good in their place. But they are out of place in what professes to be an exposition of the Scriptures. Criticism, from the very nature of the thing and of the term, implies judgment. But in reading many of the English commentaries we are compelled to doubt, whether we have the genuine judgment of the commentator, poor as that may be.

Dr. Barnes is so well known by his Notes on the New Testament, that it is perhaps unnecessary to say much of his books on Job and Isaiah. But the plan of these latter is somewhat different from that of his commentaries on the New Testament, as appears from their title, in which he calls them *critical*, as well as explanatory and practical. As our readers may desire to know something of their character and value, we shall devote a few of our pages to an examination of them.

So far as his commentaries on Job and Isaiah are merely explanatory and practical, they are of about the same character as his works on the New Testament. They contain the remarks of a man of sense and talent, who knows well how

to adapt himself to the popular mind. That one engaged in the duties of the ministry in the city of Philadelphia should be able to accomplish so much as he has done, is evidence not only of great ability, but of the most unwearied and praiseworthy industry. But from the manner in which his works have been composed, it would not be reasonable to expect to find in them much evidence of accurate scholarship or critical sagacity. In his volumes on the New Testament, which he prepared for Sunday school teachers and scholars, there was perhaps less necessity for the exhibition of such qualities. In his works on the Old Testament he appears to the greatest advantage in that kind of commentary, which he has used upon the New. In the *translation* of Job or Isaiah, and in the notes of a philological character, we cannot say that he has given evidence of accurate learning, or good taste, exact judgment, or critical sagacity.

His work on Job is in two thick duodecimos, containing Notes on the Common Version, preceded by an Introduction of one hundred and twenty-six pages, relating to the various questions which have been raised concerning the book, and followed by a new Translation. In the quantity of their comments, it appears to us that both Dr. Barnes and Professor Bush, of whom we shall speak more particularly hereafter, greatly exceed the true measure. The former indeed still more than the latter is prone to repeat in weaker, diluted language, what is perfectly plain in the sacred writer. His moral reflections will, without doubt, be valued by many readers; while to others some of them will appear tedious, some common-place, and some forced. For ourselves, we love to read the works of Job and Isaiah as we read those of Shakspeare and Milton, unincumbered by any but illustrative or critical notes. But we have no doubt that Dr. Barnes has consulted the popularity of his book by crowding it with practical observations.

In regard to some of the opinions expressed by Dr. Barnes in his Introduction to Job, we have been a good deal surprised. After all that has been written, especially by the modern critics of Germany, in illustration of the late origin, and the Hebrew origin, of the book of Job, Dr. Barnes sees no improbability in the opinion, that the very finest production of Hebrew literature in respect to

language, poetic excellence, and religious sentiments, was written by an Arabian, four hundred years before the time of Moses. Moses, Dr. Barnes thinks, adopted it among the sacred books of the Jews. The reasons assigned for these mere conjectures amount to nothing; and we cannot but think that Dr. Barnes very much underrates the force of the objections, which have been, and may be, urged against them. We cannot now go into an examination of the subject. Some remarks on it may be found in a former number of our journal.*

Another opinion, expressed by Dr. Barnes, excites our special wonder, — that the book of Job is in substance the record of an actual discussion, which took place between Job and his friends; “the work of a compiler, or editor, rather than an author.” “No one can *prove* certainly,” says he, “that the several persons named in the book — Job, Eliphaz, Bildad, Zophar, and Elihu — were incompetent to compose the speeches which are severally assigned to them, or that all the time necessary for such a composition was not taken by them.” Again he says, “all the difficulty may be removed by a supposition, which is entirely in accordance with the character of the book and the nature of the case. It is, that the several speeches succeeded each other at such intervals as gave full time for reflection, and for carefully framing the argument. There is no evidence that the whole argument was gone through with *at one sitting*.” We wonder that Dr. Barnes did not bring in the Deity, when he spoke of the persons named in the book, as being “competent to compose the speeches, which are assigned to them.” Does he really believe, that the speech ascribed to the Deity was actually delivered by him in articulate words from the midst of a tempest? Was it not a feeling of the improbability of it, which led him to omit the Deity from the

* Christ. Exam. for Sept. 1837, pp. 45, et seq. — Against the supposition that an Arabian, an inhabitant of Uz, or Job himself, was the author of the book, we will mention one reason, however, which we do not recollect to have seen stated. It is found in Job i. 1, 3. An inhabitant of the land of Uz would hardly speak of himself, or of his hero, as the greatest of all “the men of the East.” To an inhabitant of Judea, Uz or Arabia was the East. But to an inhabitant of Uz there was an East beyond him, and it is highly improbable that he would call his own country “the East.” Massachusetts is “the East” to an inhabitant of Philadelphia. But none of us thinks of giving the name to our own State. We go to “the East,” when we go to the State of Maine.

persons, "competent to compose the speeches which are assigned to them." Dr. Barnes has referred to the description of the animals, in the speech ascribed to the Deity, as proof that "the habits of many portions of the animated creation had been observed with great care" in the time of the author of Job; thus implying that the speech is ascribed to the Deity, only as a part of the machinery of the poem, and proceeded from the mind of the writer of it. For it could not be his meaning, that the habits of the animal creation had been "observed with great care" by the Deity. Dr. Barnes is also of opinion, that the conversation between the Deity and Satan in the prologue of the poem is not to be regarded as historical, but rather of the nature of parabolical representation. What objection, then, is there to regarding the form of dialogue throughout the poem, as the mere plan of the author of Job for presenting the different views, which might be taken of an important question concerning the moral government of God? The dialogue in heaven is represented by the author as real history, as much as the dialogue on the earth; and to our mind the former is attended with as few difficulties as the latter.

That the whole poem was the production of one mind, appears from the uniformity of style which prevails throughout the poem, from the improbability that a man reduced to the gates of death by leprosy should be able to compose poetry never surpassed, and that all his friends should happen to be poets equal to himself, and that the result of a discussion between four or five persons on a moral subject should be an incomparable poem, distinguished by unity of purpose and plan, by a progressive development of the subject, and by a highly artificial arrangement. That so beautiful and harmonious a whole should be in any sense the record of a discussion between Job, four friends, and the Deity, appears to us as incredible as the atheistic notion, that the casual concourse of atoms should produce a world.

No one has spoken more strongly of the highly artificial arrangement of the poem than Dr. Barnes.

"Besides the parallelism," says he, "the poem bears the marks of a regular design or plan in its composition, and is constructed with a rigid adherence to the purpose which was

in the mind of the author. I refer to the tripartite division of the book, and to the regularity observed in that division. No poem in any language exhibits a more artificial structure than this." p. lv.

Dr. Barnes also quotes from Professor Stuart with approbation the following passage.

"If we withdraw our attention from these obvious and palpable trichotomies,* in respect to the larger portions of the book, and direct it to the examination of the individual speeches which are exhibited, we shall find the like three-fold division in many of them. If we descend still lower, even down to strophes, we shall there find that a great number consist of three members. Thus the economy of this book exhibits a regular and all-pervading series of trichotomies, most of them so palpable that none can mistake them. This seems to settle two things that have been called in question, viz. first, the highly artificial arrangement of the book; and secondly, that the prologue and the epilogue are essential parts of the work. The great contest about the genuineness of these, and also of the speech of Elihu, might have been settled long ago, had due attention been paid to the trichotomy of the book. It is proper to add, that notwithstanding the highly artificial arrangement of the poem, such is the skill of the writer in the combinations, that every thing appears to proceed in a way which is altogether easy and natural." p. lvi.

How Dr. Barnes can reconcile these statements with his opinion that the book is, even in substance, the record of an actual discussion between Job, four friends, and the Deity, we are wholly at a loss to conceive. We regard it as probable, that he borrowed one view from one writer, and the other from another.

All analogy is in favor of the supposition that the whole book is the production of one mind, making use of the form of dialogue in order to present different views of an important subject, and finally to intimate what was regarded as the truth. Thus Plato, Cicero, Berkeley, and others have adopted the form of dialogue. In other parts of the Old Testament, dialogue is used by the writer as an impressive way of conveying his sentiments. An example occurs in Isaiah lxiii. 1—6, where Jehovah and the Jewish people are represented as addressing each other.

* Lest any one unskilled in Greek should fail of understanding the meaning of this term, it may be well to mention that by *trichotomy* the Professor understands a division into three parts.

Dr. Barnes's analysis of the subject and contents of the book is, in the main, correct and valuable. He has also given, in his introduction, a good account of that principal peculiarity of the Hebrew poetry, the parallelism. He has also given a summary of the religious doctrines, which are contained in the book, which is just in the main. The passages, however, to which he refers as proof that the author held the doctrine of the *total* depravity of man by nature, viz. ch. iv. 17—19, xiv. 1, 4, xv. 14, 16, are far enough from expressing such a doctrine. The proneness of mankind to sin, their weakness and frailty, is the amount of doctrine contained in these passages.

The view of a future life contained in the book of Job, according to Dr. Barnes, is

“Remarkably obscure and gloomy; and shows that even the mind of Job had not such anticipations of the future state, as to cheer and support him in the time of trial. The apprehension seems to have been, that all the dead would descend through the grave to a region, where only a few scattered rays of light would exist, and where the whole aspect of the dwelling was in strong contrast with the cheerful regions of the land of the living. To that dark world even Job felt that it would be a calamity to descend.” “It was entered through the grave, and the grave was only its outer court. They who dwelt there were cut off from the enjoyment of the present life. It was a land of silence; a place where the worship of God could not be appropriately celebrated.” p. xcii.

Ch. x. 20—22, where that world is represented as “the land of darkness and the shadow of death, the land of darkness like the blackness of the shadow of death,” Dr. Barnes supposes to be the only place, to which the righteous as well as the wicked expected to go. The celebrated passage, ch. xix. 25—27, “I know that my Redeemer liveth,” etc. he does not suppose to refer to Jesus Christ, or to the resurrection of the dead. He thinks that “all that the words and phrases fairly convey, and all which the argument demands, is fully met by the supposition, that it refers to some such event as is recorded in the close of the book.” Yet he infers from one passage, “that there was some belief, that in this place, so full of gloom and horror even to the righteous, there would be a separation between the good and the bad; or that the wicked would be visited with punishment — though the belief of this is represented

as received from travellers, the faith of foreign lands." The passage to which he refers is in ch. xxi. 29, 30, which he translates thus : —

29. " Have ye not inquired of the travellers ?

And will you not admit their testimony,

30. That the wicked is kept for the day of destruction,
And that he shall be brought forth in the day of fierce wrath ? "

But this translation is, we think, inconsistent with the connexion, with the argument of Job throughout the chapter, and with the general tenor of the book. The literal meaning of verse thirtieth is, as we think,

That the wicked is spared in the day of destruction,

And that he is carried forth in procession [i. e. to his grave] in the day of wrath.

Or more freely, " And that he is gone to his grave in the day of wrath ; " that is, does not suffer the calamity, which falls on the living. This meaning, which is adopted by many of the best of the older critics, is amply justified in Gesenius's *Thesaurus* on the verbs in question. Now, as Dr. Barnes has elsewhere stated, that " the doctrine of future retribution is not brought forward as it would have been, if it was clearly understood," and that " the reference to a future state of rewards and punishments would have removed all the embarrassment, which was felt by Job and his friends," is it not probable that he is mistaken in the meaning of the single passage, which he adduces to show that in this book is contained the doctrine of a separation of the good and the bad after death ? Especially when we consider, that if the verse in question refers to the doctrine of the punishment of the wicked after death, it refers to it very plainly.

In regard to the notes of Dr. Barnes, we can say in favor of them, that they are very far in advance of the Orthodox commentaries on the book of Job, which are most used in our country. His aim always is to give the true meaning of the author, and not to fasten upon him doctrines which belong to a later age. When he introduces the doctrines of his own theology, it is not to show that they are contained in the book of Job, but to place them in comparison or contrast with the imperfect views which are contained in it. Thus in commenting on ch. xxxiii. 24,

Deliver him from going down to the pit,
I have found a ransom,

he says,

"The connection would rather lead us to suppose that it (i. e. the reason for delivering from the pit) was something seen *in* the sufferer himself; some change wrought in his mind by his trials. — This might be called by Elihu 'a ransom,' using the word in a very large sense. — The general truth that God was merciful, and the repentance of the sick man would be followed by a release from suffering, was all that can reasonably be supposed to have been understood at that period of the world." "*Now*, we know the reason, the mode, and the extent of the ransom," etc. "*a valuable consideration* has been offered in the blood of the Redeemer," etc.

Perhaps some of our readers may think the view of Divine acceptance held by the author of Job to be quite as good as that of Dr. Barnes. What a view to present of the Divine mercy, that it is exercised only for "a valuable consideration"!

We have already expressed the opinion that Dr. Barnes's New Translation is not entitled to much praise. We will give one or two specimens of it. Ch. vi. 18, 19, he translates as follows: —

18. The channels of their way wind round about;
They go into nothing, and are lost.
19. The caravans of Tema look;
The travelling companies of Sheba expect to see them.

Now the Hebrew word, which he translates "channels" in one of these verses, is precisely the same as that which he translates "caravans" in the other. Is it probable, that a writer would use the word in such different senses, in so close a connexion? Dr. Barnes's note on his translation, "they go into nothing," is remarkable for its careless inaccuracy.

"Noyes," says he, "renders this very singularly, 'into the desert,' meaning that the caravans, when they suppose they are going to a place of refreshment, actually go to a desert, and thus perish. The word used here, however, *אֵין*, does not occur in the sense of *a desert* elsewhere in the Scriptures. It denotes nothingness, emptiness, vanity."

That the rendering "go up into the desert" should be thought singular by any one who ever used a Hebrew

lexicon, is more singular still. In the Hebrew lexicons which are most used in this country — Gesenius's, Simonis's edited by Winer, and Gibbs's — "wilderness," or "desert" is one of the meanings assigned to the word *חור*. And it is elsewhere so translated in our Common Version. Thus in ch. xii. 24 of this very book, "and causeth them to wander *in a wilderness*, where there is no way." To be consistent with himself Dr. Barnes should have translated this, 'and causeth them to wander *in nothing, where there is no way.*' But it seems he had himself forgotten the above quoted note, when he came to ch. xii. 24, and translates, "and causeth them to wander in a *solitude*, where there is no path."

That "desert" is the true rendering in ch. vi. 18, is evident from the verb connected with it, which means, not simply to "go," but to "go up," to "ascend." Now we have heard of "coming to nothing," and "to go down to nothing" would be no unnatural expression. But "to go up to nothing" would certainly be a "singular" expression, to denote destruction, in any language. See also, in the Hebrew, Deut. xxxii. 10.

Ch. xxxix. 13 is thus rendered by Dr. Barnes.

"The wing of exulting fowls moves joyfully!
Is it the wing and the plumage of the stork?"

Who would infer from this translation, that "exulting fowls" denoted "ostriches," as Dr. Barnes admits that it does, in his note. Allowing that the Hebrews gave to the ostrich the epithet of *the exulter*, it is surely better to substitute the name of the bird in an English version. To be consistent with himself in this very verse, Dr. Barnes should have had *pious bird* instead of "stork." We suppose, however, that the epithet by which the ostrich was known was *the roarer* or *groaner*, from the doleful noise which he made in the night; according to the meaning of the word *רָעַר* in Lam. ii. 19. Dr. Shaw says, in his Travels, Vol. ii. p. 348, "during the lonesome part of the night they often make a doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies." See Job xxx. 29. Mic. i. 8.

Did our limits allow, we might comment upon many other passages, in which Dr. Barnes has adopted what ap-

pears to us the least probable meaning, and the least consistent with the connexion, such as ch. ix. 20, 21, and xiii. 15. But we have only room to add a word respecting the style of his translation. It has not the savor and spirit of the Common Version. The passages in which his translation varies from the Common Version, do not in style harmonize with those in which he retains it. He is fond of words of Latin derivation or modern use, in preference to the good old English. He likes "*a solitude*" better than 'a wilderness,' ch. xii. 24. The hireling "*anxiously expects*," instead of 'looks for' his wages, ch. vii. 2. God leaves "*unnoticed*" a part of men's iniquities, ch. xi. 6. "He seeth iniquity, though he does not seem *to notice* it," ch. xi. 11. "Now thou *art suffused* with shame," ch. xi. 18. "What is man, that thou shouldst make him *of so great importance*?" ch. vii. 17. "To him *pertains* counsel," ch. xii. 13. Man does not 'awake,' but "*is aroused*," ch. xiv. 12. "For *thou hast compressed* me, and this is a witness against me," ch. xvi. 8. "*My vitals* are wasting away," ch. xix. 27. "My *distracted* thoughts urge me to reply, I reply from the *impetuosity* of my feelings," ch. xx. 2. "He shall not know *internal* peace," ch. xx. 20. "Their children *sportively play*," ch. xxi. 11. "In your *responses* there is error," ch. xxi. 34. "I will teach you by the *operations* of God," ch. xxvii. 11. "They pursue my *generous nature* as the wind," ch. xxx. 15. "If my *domestics* did not say, who will show us *an instance*, when we have not been satisfied from *his hospitable table*," ch. xxxi. 31. "And he has not *taken cognizance* with strictness of transgression," ch. xxxv. 15.

We intended to have examined portions of Dr. Barnes's work on Isaiah, but our desire to say something of the Commentaries of Professor Bush will prevent us from doing more than simply to express a general opinion of its merits. We think that it is of less value than the work on Job. The writer clears up none of the great difficulties, which perplex the student of the prophecies; but adopts, like the English commentators before him, the theory of a double sense, whenever it seems to him convenient. Thus in Isaiah vii. 14, he understands the "virgin" to refer both to the wife of the prophet Isaiah, and to the mother of Jesus Christ. He has also adopted the unfounded

theory, that peculiar "laws of suggestion" governed the minds of the prophets, different from those, which govern the minds of other writers, even the sacred writers. So far, therefore, as the difficult subject of prophecy is concerned, the student may not expect any new light from the Notes of Dr. Barnes. We might have supposed, that in a work of three large octavo volumes he would give some attention to the question of the genuineness of Isaiah xl—lxvi; a question the decision of which must have a decided influence on its explanation. When such men as Tholuck, as well as the most eminent of the liberal theologians of Germany, give up the genuineness of a passage, or book, the subject certainly deserves consideration in a work professing to be critical. We are very desirous of seeing a good commentary on the prophecies of the Old Testament, founded on the same principles of interpretation which are applied to the interpretation of all other books, and of all spoken language. Dr. Barnes has not furnished it. But we hardly need to say to our readers, that a man of his general ability could not write three very large octavo volumes without bringing forward a good deal of valuable matter.

The Commentary of Professor Bush has already gained a considerable circulation, as appears from the fact, that we have before us the seventh edition of the part on Genesis, and the fourth of that on Exodus. If the light thrown on the subject bore any proportion to the extent of the commentary, no reader could complain of being left in the dark. We have two thick volumes of about four hundred pages each upon Genesis, and as many upon Exodus. We are compelled to say, that their value is by no means in proportion to their size. For this bulk is made up not by the discussion of various difficult subjects, which need a new and thorough examination at the present day, but oftener, as already intimated, by repetition in the author's own language of what is plain enough without exposition, by unnecessarily long quotations from Eastern travellers, most of them at second hand, or by sermons and practical remarks, which do not help to illustrate the meaning of the sacred writer. Thus on Genesis ii. 3, "And God blessed the seventh day," we have what would answer for a sermon of the

usual length, on the duty of observing the Sabbath day. Now such a sermon may be good in its place, but why should it be found in a commentary on the Scriptures? So on Genesis xviii. 19, we have a long discourse on family government. On Genesis xix. 24, "Then the Lord rained on Sodom and upon Gomorrah brimstone etc." the Professor gives us ten closely printed pages of extracts from travellers. It is in this way, and not by the full discussion of difficult problems, or the various learning which we find in such commentators as Gesenius, or even Rosenmüller, that Professor Bush has made so large a book. His commentary on the narrative of Joseph and his brethren is immense, exceeding the text in more than tenfold proportion. We imagine that any child would understand the narrative in our plain Common Version much more easily than in Professor Bush's paraphrastic comments.

Another mode in which the Professor has swelled the size of his book, is by quoting the Hebrew text, repeating it in English orthography, and retranslating it in cases where there are not two opinions about the meaning, and where there can be no doubt that the Common Version is correct. For whose use are these quotations made? Any one acquainted with Hebrew can find, in the great majority of cases, all that Professor Bush tells him, in a common Hebrew grammar and lexicon; and it is idle to suppose that one unacquainted with Hebrew can derive any benefit from such quotations.

We have made these remarks on the size of the commentaries before us, not, we trust, from any spirit of fault-finding, but because we regard a great commentary as a great evil. It withdraws attention from the text, and requires so much time for its perusal, as in many cases to make it useless. Any commentary made upon a profane writer, whether historian or poet, at all approaching in bulk those which have been published on the Bible, especially in this country, would be regarded as an enormous absurdity by the literary world.

Compared, however, with the popular Commentaries which are most common in this country, Professor Bush's appears, in some respects, to considerable advantage. He seems to be a good Hebrew scholar, and though, as we have intimated, he obtrudes his knowledge of Hebrew un-

necessarily in some places, yet in others he uses it to good purpose, gives a better meaning than that of the Common Version, and avoids the errors into which a mere ignorance of the Hebrew idiom has led the modern English commentators. Thus he is too good a scholar to find the doctrine of the Trinity in the plural term *אֱלֹהִים*, or the phrase, "Let us make man," "the man is become as one of us," etc. In Genesis xix. 24, from which many English commentators have deduced an argument for the Trinity, Professor Bush finds "a mere Hebraic idiom, equivalent to saying, that Jehovah rained in this fearful manner *from himself* out of heaven." The note on Genesis iv. 7, is a good one: —

"If thou doest not well, sin lieth at the door." Heb. *דָּבַע* *croucheth*. That is, the guilt and punishment of sin await thee; deserved judgment shall follow close upon thy transgression; it shall be like a fierce mastiff or furious beast of prey *crouching*, as it were, at the very door of thy house to seize upon thee unawares." p. 99.

By those who are unacquainted with the works of Rosenmüller, Gesenius, and De Wette, many of the Professor's philological remarks will be found useful.

Professor Bush professes to furnish a critical, as well as popular, commentary. But whoever shall have recourse to it in the expectation of finding a thorough examination and discussion of those difficulties in the Pentateuch which perplex a critical reader, such, for instance, as are adduced by Mr. Norton in his Note on the genuineness of the Pentateuch, will be altogether disappointed. Real difficulties are disposed of by him in the most summary and superficial way, while page upon page is devoted to what is plain without explanation.

But the chief and capital defect of Professor Bush, as an expounder of the Scriptures, is his disregard of the most obvious and well-established laws of interpretation. We have given him credit for a knowledge of the meaning of single words, in themselves considered. But to decide correctly in regard to the meaning of words in their connexion, to give the meaning of a sentence or passage as it existed in the mind of a writer, requires a great deal more than the knowledge of the grammar and lexicon. It requires, among other things which need not now be mentioned, at least a familiar and practical knowledge of the

laws of interpretation of language, a certain logic of interpretation in the mind of the expositor, founded on the study and practice of the art. But we cannot read a single page of Professor Bush's commentary without observing his entire disregard of the most obvious principles of interpretation; for instance, that which requires us, in settling the meaning of a word, to have regard to the connexion of the discourse, or the train of thought by which a word is preceded or followed. Hence we find throughout his commentaries the most forced and fanciful expositions, even when he professes to give the mind of the writer. At other times he tries his hand at allegorical exposition, and gives a meaning which he does not pretend was in the mind of the writer, but only in the mind of the Spirit.

If what we have thus affirmed of Professor Bush's Commentary be true, it is evident that little reliance can be placed upon it as a guide. It has a pervading, radical taint, which destroys its claim to confidence. It becomes us to make good our affirmation by an examination of some of his expositions.

Genesis i. 5. — "and the evening and the morning were the first day." Professor Bush, after remarking that it might be rendered, "And there was evening and there was morning, *one* day," goes on to remark, that the numeral "one" in some instances in the Scriptures denotes '*special*,' '*peculiar*,' '*distinguished*.' For instance, Canticles vi. 9, — "My dove, my undefiled, is *one*." He then goes on to say, "If this sense may be admitted in the present passage, to which we see no valid objection, the meaning will be, that the evening and the morning constituted a certain, a special, a peculiar day, a day *sui generis*; in other words, a *period of time of indefinite length*." Now it needs not be denied, that the particle אחד, *one*, is occasionally, though very rarely, used in the sense of the Latin *unicus*, to denote something very remarkable of its kind. The English numeral *one* is used occasionally in a similar sense. Thus the passage in Canticles might well be translated, "My dove, my undefiled, is *the one*." But such a sense is as extraordinary in Hebrew as in English. We may always decide from the connexion in Hebrew, as in English, when the word occurs in this figurative and unusual sense. Now in the first chapter of Genesis, it is evident from the connexion in which the word occurs, that it is applied to the

day, which was actually the first in time, and is used as a numeral. It is distinguished, not from what is *common*, but from *two, three, four, five, six* and *seven*. Who, that is not blinded by theory, does not perceive this consideration to be absolutely decisive?

Supposing, however, that the term "one" could in this verse be used in the sense of *remarkable*, how does it follow that a remarkable *day* must mean "a period of time of indefinite length"? The most natural supposition would be, that the day was remarkable among days of the usual length; especially as it is spoken of in connexion with an evening and morning. The six days of Creation are also followed by a Sabbath, the seventh day; which day Professor Bush maintains is the day in which men ought to abstain from work, and keep the time holy to the Lord. Now if the six days of Creation are "periods of time of indefinite length," comprising, as he supposes, millions of years, what becomes of the seventh day, which the Jews were commanded to keep as a Sabbath to the Lord their God? What meaning can be attached to the fourth commandment? "Six *days* shalt thou labor; for in six *days* the Lord made heaven and earth." What would be thought of Dr. Edwards, the missionary of the Sabbath, if he should go through the land, proclaiming, "Six periods of time of indefinite length thou shalt labor" etc., "for in six periods of indefinite length the Lord made heaven and earth" etc. By such forced expositions Professor Bush imagines, that he is reconciling Scripture to the science of geology. But why is the science of interpretation, nay, why are the obvious dictates of common sense, in relation to the meaning of language, to be set at nought, rather than the science of geology?

Another explanation equally forced, as it appears to us, is that which Professor Bush gives of the work of the fourth day. The obvious meaning of the writer is, that on that day God *made* the sun, moon and stars, and "*set* them in the firmament of heaven." Professor Bush makes the whole work of the fourth day to consist in clearing away the clouds and mist which *obscured* the sun, and making the atmosphere clear and serene. We shall not stop to comment on this exposition. If any person, young or old, can find anything about dispersing mists and clouds in

Genesis i. 13 — 17, we cannot undertake to set him right. His mental vision is different from ours.

The preceding expositions Professor Bush would maintain, we presume, to be required by the exigencies of science. But he is not always so mindful of this consideration. In his comment on the phrase in verse 14, "Let them be for signs," he says, "They, that is, the heavenly bodies, answer this end, whenever the judgments of God or extraordinary events are *signified* by remarkable appearances in them. In this way eclipses of the sun and moon, comets, meteors, falling stars, etc., serve as *signs*, that is, as *preternatural* tokens or monitions of the Divine agency in the sight of men." Is it possible, then, that in the nineteenth century we are to be taught that eclipses etc., are *præternatural* tokens of Divine agency and Divine judgments?

Professor Bush is very diffuse in his exposition of the temptation and fall of our first parents. We cannot say, however, that he sheds any light upon the subject. He takes what we suppose to be the most Orthodox view, viz. that the agent of the temptation was the Devil, making use of the serpent as his instrument. But there is not a syllable in the narrative, which leads us to think of Satan or any other evil spirit. If Satan was the agent, he was the only guilty agent. Why, then, is the habitual subtilty of the serpent, above that of all the beasts of the field, mentioned as the cause of his wily address to the woman. If Satan had been the agent, a dove would have answered as well as a serpent. And why is it that all the punishment is represented as falling upon a creature which had no share in the crime, that *it* should be cursed above all *cattle* etc.? Can any one believe that *all* the punishment would be represented as inflicted on the mere instrument of the crime, and the guilty agent as not having even a reprimand?

Then in the threat, "I will put enmity between thee and the woman, and between thy seed and her seed," that is, between thy posterity and her posterity, Professor Bush is too well acquainted with Hebrew not to know that זרע, *seed*, *posterity*, is a collective term, which may not be used of a single person. But if this be so, the term suggests an insuperable difficulty to the supposition that Satan was the tempter. For if the seed of the serpent are

children of Satan, or *wicked men*, then the seed or posterity of the woman must include the same persons; so that the enmity was to be placed between the wicked and the wicked. Professor Bush, to be sure, *asserts* that the term "seed" in the second case must mean a *limited portion* of the human race, having Christ at their head. But it is mere arbitrary assertion. The posterity of the woman, in the established import of the term, denotes all her posterity without limitation or distinction of character, just as the seed or posterity of the serpent denotes the whole race of serpents.

In Genesis iv. 1, where it is said, that Eve "conceived and bare Cain, and said, I have gotten a man from the Lord," Professor Bush gives as his translation of the Hebrew, "I have gotten a man (even) the Jehovah, or with Jehovah." He does not indeed tell us which of his two translations he adopts; but he places that first, which is adopted by J. Pye Smith, and by some of the more ancient commentators, according to which Eve supposes that she had given birth to the Messiah, and that this infant Messiah was Jehovah himself. We infer also from a subsequent remark, that he adopts the translation which he gives first in order. It would be insulting the good sense of our readers, to spend time in illustrating the supreme absurdity of the supposition, that Eve in the joy of having given birth to her first child really supposed that she had given birth to Jehovah, her Creator, and the Creator of the world, and afterwards found to her sorrow, that instead of the Creator and Redeemer, he was only the first murderer. And yet this interpretation is one of J. Pye Smith's strong arguments for the doctrine of the Trinity! In regard to Professor Bush's remark above quoted, we deny that there is anything in the verse, which implies that Eve regarded Cain as a pledge of the Redeemer. What more natural than that she should give the name Cain, *acquisition*, to her first-born son? And what more natural than that she should acknowledge her first-born to be gained through *the aid* or *agency* of Jehovah? The particle *עִם* is, in itself, ambiguous, it is true. It is sometimes used merely as a particle to give emphasis to the object of a verb. But it is also used as a preposition, denoting *with*, Lat. *cum*, Gr. *σύν*, in the sense of *with the aid of*. The Septuagint

has it, *διὰ τοῦ Θεοῦ*, *through God*; the Vulgate, *per Deum*. Why, then, ascribe to Eve a sentiment so contrary to common sense, as that she should regard her infant, Cain, as her Creator? Or why suppose, without the least particle of evidence, that she had any knowledge of a Messiah? Some of our readers may think we are spending too much time upon egregious nonsense like this. But if such men as Professor Bush will write in this way, and his admirers proclaim him a great light to guide the people to divine truth, what can we do, but let the people, who do us the honor to look into our pages, know how much the value of his Commentary is impaired by such forced and irrational expositions.

In his exposition of the sacrifices of Cain and Abel we have another instance, in which Professor Bush assigns to the writer a meaning which he does not express. He does not, indeed, as some writers seem to do, represent the Deity as better pleased with an offering of blood, than with one of fruits and flowers. But he does represent the offering of blood as indicating a better *disposition*, than an offering of fruits and flowers.

"Faith in Christ was the faith of Abel, and this faith was that which Cain wanted. *His* offering was a mere acknowledgment of God as a benefactor. It was just what a self-righteous heart would offer. It plainly evinced that he recognized no material breach between him and his Creator, nor any need of confession of sin, or dependence on an atonement. He had indeed so far a sense of religious obligation, as to thank God for the benefits of his providence, but he evidently thought it sufficient to trust solely to the divine mercy and his own good works for acceptance. But as this was virtually denying the only revealed plan of grace and pardon to sinners, his offering was rejected." — p. 97.

But this is *making* Scripture, not interpreting it. Where is the slightest proof that Abel had faith in Christ, rather than Cain? Not certainly in Genesis iii, 15; for the word *seed* in that verse must denote, according to Hebrew usage, *posterity* in general, and cannot be limited to a single individual; a fact of which Professor Bush seems to be aware. Nor can such proof be found in the Epistle to the Hebrews, even on the supposition that the author of that book received authority from God to determine the meaning of a passage in Genesis. For no one can sup-

pose that the faith celebrated in the eleventh chapter of the Epistle to the Hebrews denotes, in all cases, faith in Jesus Christ. That the idea of the Messiah did not originate for thousands of years after Cain and Abel, can easily be shown.

In the second place, Professor Bush's remarks proceed on the strange assumption, that all *bloody* sacrifices were sin-offerings. But who does not know that the thank-offerings, or peace-offerings, consisted of sacrificed animals, as well as the sin-offerings. This notorious fact has been overlooked by many besides Professor Bush in their reasonings concerning sacrifices of blood. That sacrifices of blood were used as thank-offerings by the Hebrews, as well as other nations, is evident from Leviticus ch. iii. vii. 11 etc., Numbers ch. vii. xv. 3 etc., or any writer on Hebrew Antiquities.

If the sacrifice of Abel was a thank-offering, all Professor Bush's remarks fall at once to the ground. Now as all that we know of the character of Abel is that he was a righteous man, we have at least as much reason for supposing that his offering was the expression of his gratitude, as that it was the acknowledgment of sin. Still farther, the narrative seems to us plainly to imply, that the nature of the offering was determined by the different occupations of Cain and Abel. Cain was a tiller of the ground, and brought to the Deity the best he had to offer, fruits. Abel, being a keeper of sheep, offered the firstlings of his flock. In verse seventh we have the reason, why one was accepted, rather than the other. "If thou doest well, shalt not thou be accepted?" Cain came with a religious offering, while he had a murderous disposition in his heart. Abel was accepted because his offering was that of a righteous man. Who can doubt that his offering would have been equally acceptable, if, coming from a tiller of the ground, it had consisted of fruits and flowers, instead of flesh and blood? And who can doubt, that if the writer's meaning had been, that Abel was accepted because he brought a sin-offering and Cain rejected because he brought a thank-offering, he would have given full expression to such an idea?

We might proceed, in the examination of Professor Bush's Commentary, with remarks similar to those we have

made on the passages which have been considered. We might examine the baseless theory, which he adopts, that "the angel of Jehovah," who appears often to the patriarchs and others in the Old Testament, is the same person as Jesus Christ in the New. But this subject has already been discussed at some length in the pages of the Examiner.* We have given specimens of the Professor's explanations, sufficient to justify the general remarks we have made on the character of his expositions.

But we have mentioned that he occasionally adopts the allegorical mode of interpretation. This alone would, we presume, in the minds of most of our readers greatly impair confidence in him, as an expositor of Scripture. Most intelligent readers will never be satisfied with any explanation of the Scriptures, which does not proceed on the same principles and rules which are applied to the interpretation of all other books. Professor Bush, indeed, but seldom resorts to the allegorical mode of interpretation. That he does so in any case seems to result entirely from caprice or fancy. If this mode of interpretation have any foundation in the nature of language, he should have employed it oftener, and in fact in all cases. The Swedenborgians are much more consistent in this matter than our author, who only gives us a very few specimens of his allegorizing proficiency in a whole volume. The following is one of the most amusing. The commentator is speaking of the distinction of clean and unclean animals, to which so much importance was attached by the Jews.

"We see, then, an intrinsic aptitude in certain animals to shadow forth certain classes of men; and if the unclean beasts represented thus symbolically the depraved Gentiles, the clean ones, on the same principle, would stand as the appropriate type of the upright and obedient Israelites; and hence the peculiar pertinency and force of our Saviour's direction to his disciples, 'Go not into the way of the *Gentiles*, but go rather to the lost *sheep* of the house of Israel.'" Lev. ch. xi. — p. 95.

"Again, another peculiar characteristic of clean beasts, is that of *chewing the cud* — a faculty so expressive of that act of the mind by which it revolves, meditates, and reasons upon what it receives within it, that the word *ruminate*, from *rumen*, the stomach, distinctive of this class of animals, has become an established metaphorical term in our language, by which to express the act of

* Christ. Exam. 3d Ser. Vol. II. pp. 207—240, and 329—342.

the mind *in studious meditation or pondering*. An animal thus employed has remarkably *an air of abstraction in its countenance*, as if engaged in some deep meditation; so that we cannot well conceive of a more fitting symbol of that attribute of a good man, which disposes him to the devout contemplation of sacred things." — p. 96.

Thus we have Professor Bush's reason for regarding the ox as a clean animal. It was the emblem of a pious man, devoutly meditating on sacred things. That he has not given his readers more of this precious kind of comment is resolvable into no other cause, that we can see, but his sovereign will and pleasure. Perhaps he may inform us, in the next edition of his Commentary, what characteristic of man is denoted by that attribute of a "clean" animal, the cloven hoof; and what sort of human character is represented by that "clean" animal, the goat, or that "clean" bird, the goose.

One more specimen of Professor Bush's skill in allegorical interpretation shall conclude our notice of his Commentary. It is that which is found in his note on the scape-goat, Leviticus xvi. 8. It is to be premised, that the Professor regards "scapegoat" as an incorrect rendering of the Hebrew term *אֲזָזֵל*, *Azazel*. *Azazel* he considers not as the name of an animal, but of an evil demon, real or imaginary; in accordance with the opinion of the learned Spencer,* Gesenius,† Rosenmüller,‡ Hengstenberg,|| the Jewish Rabbins, and some of the ancient fathers. The translation of Leviticus xvi. 8, 9, 10, according to him, is as follows: —

"And Aaron shall cast lots for the two goats, one lot for Jehovah, and the other lot for Azazel. And Aaron shall bring the goat upon which the lot for Jehovah fell, and offer him for a sin-offering. But the goat on which the lot for Azazel (i. e. the evil demon) fell, shall be presented alive before Jehovah to make an atonement for him, to let him go to Azazel, into the wilderness."

We are not much disposed to question the accuracy of this translation. That the term "Azazel" denotes an evil spirit, and that the goat over whose head "Aaron confessed all the iniquities of the children of Israel, and all their

* De Legibus Hebræorum, Lib. iii. Disc. viii. † Thesaurus, on the word. ‡ See his Commentary on Levit. xvi. 8. || Christologie, Vol. I. p. 37.

transgressions in all their sins, putting them upon the head of the goat," was sent to this evil demon, "to bear upon him all their iniquities into a land not inhabited," seems to be as probable a meaning as any of this difficult passage. Nor can it be doubted, that this animal, thus loaded with the sins of the people, and sent to a demon, in a wilderness, the chosen abode of demons, had some symbolical meaning. But as it was a part of the symbolical worship of the Jews, who can doubt that it was a meaning which was understood by the Jews themselves; expressing sentiments of their own, and designed to produce an impression on their own feelings. But according to Professor Bush this goat, sent to the evil spirit in the wilderness, denoted *the whole Jewish people*, as afterwards rejected by God.

"We conceive the very aim and drift of the ceremony before us to be to intimate, that the guilty race were 'to bear their iniquity'; that they were, upon their rejection of the Messiah, to be sent forth into the wilderness of the world, scattered over the broad surface of the earth, and after being loaded with the guilt of that blood which they imprecated upon their own, and the heads of their children, to be delivered over to the dominion of darkness, of which Satan, under the mystic denomination of Azazel, was the reputed prince and potentate." — p. 155.

Again he says,

"In the details of the crucifixion we may expect to recognize the fulfilment of the Old Testament earnest. There we behold the elect and accepted victim meekly submitting to the fearful death, which the body of the nation clamorously demanded, and by demanding which they sealed their own doom of dereliction. And as if on purpose to make the coincidences more remarkable, the controlling providence of God so orders it, that almost by the decision of a lot Barabbas is released, and Jesus retained for execution. In this incident we are furnished with a striking counterpart to the ceremonies of the expiation day. In the release of the robber Barabbas we see the lot coming up with the inscription 'for Azazel,' while in the condemnation of Christ we read the opposite allotment 'for Jehovah.' We cannot refrain from regarding Barabbas in this transaction as an impersonation, a representative type, of the whole people to which he belonged. — In Barabbas released, with all his crimes upon his head, in accordance with the emission of the goat, loaded with the sins of the congregation, we see a lively, and we doubt not a designed, emblematic presentation of the fact of the judicial thrusting forth of that covenant race, with the imprecated curse

of God abiding upon them from one generation to another." — p. 156.

We cannot forbear to observe that this is one of the most remarkable expositions of Scripture, which we recollect ever to have met with. So far as we know, it is entirely new. That on the great day of the annual atonement, a day of humiliation* and prayer, a day in which the whole Jewish nation professed to be engaged in purifying themselves from guilt and seeking reconciliation with their Creator; when the high priest, in all his solemn grandeur, having purified himself, the sanctuary, the altar, by the most impressive rites, as a preparation for the great work of the day, that of making or setting forth an atonement for the people, had just offered up the slain goat to Jehovah, a sin-offering for an offending, yet, in profession at least, an humbled and penitent people; he should, in the next moment by the solemn imposition of his priestly hands, united probably with invocation to the Deity, be engaged in devoting the whole people, of which he was the religious representative, *to the Devil*, is a supposition so irreconcilable with the design of the great day of atonement, and with all the circumstances of the occasion, that the publication of such an exposition by a man of so much general talent as Professor Bush, presents itself to us in the light of an inexplicable phenomenon. We hold it up as an example of the absurdities into which one may run, who once adopts, to any extent, that baseless theory of allegorical or mystical interpretation.

In regard to the true meaning of the symbol of the goat sent into the wilderness, laden with the sins of the people, we think it clear, that it sets forth the complete removal of the sins, which had been symbolically expiated by the sacrifice of the first goat. They were carried away, as it were, from the presence of Jehovah, or forgiven. Thus in the case of the purification of a leper, Leviticus xiv. 4, two birds were used. One of them was offered in sacrifice, and the other let loose, and caused to fly away, thus symbolically to denote the removal of the disease.† If "Azazel"

* Levit. xvi. 29; xxiii. 26—33.

† See Spencer *De Legibus*, etc. Lib. III. Disc. viii; De Wette's *Opuscula Theologica*, p. 26; and Winer's *Biblisches Realwörterbuch*, Article *Veröshnungstag*.

denotes an evil spirit, which cannot be considered as certain, the symbol may also have been designed to set forth the odious nature of sin; that the proper place for it was the wilderness, the commonly supposed abode of evil spirits, in the presence of Azazel, an evil spirit, delighting in pollution and sin. Hengstenberg suggests that the meaning of the symbol is, that the sins of the people were *re-mitted* to the Devil, the tempter from whom they sprang.* The idea, which he adds to the exposition which we have given, seems to us uncalled for and improbable. But it appears like pure reason, when compared with the far-fetched and incongruous interpretation of Professor Bush.

We should have been glad to have given a more favorable view of the Commentary of Professor Bush. He has in this work, as in that on the Resurrection, shown learning, independence, and talent. Though, with the specimens we have given of his explanations before us, we cannot think very highly of his judgment, yet he does appear to us to err more from the want of just principles of interpretation, or from a false theory of interpretation, and false views of the character of the Scriptures, as if they were in a literal and strict sense the immediate work of one mind, than from deficiency of learning or judgment. To those who can consult only an English Commentary, his work may after all not be without its use. The philological comments, and the illustrations from the works of Eastern travellers, though needlessly long, give it an advantage over the Commentary of Bishop Patrick, which is now in course of republication in this country. The work of Dr. Geddes was never designed for popular use, and is out of print. The Notes of Priestley are meagre and unsatisfactory. Adam Clarke, with some learning and considerable freedom of mind, is yet diffuse, credulous, and often guilty of the most violent disregard of the laws of sound interpretation. In fact we have no good Commentary in English on the Old Testament. And to show that we are not singular in this opinion, we are happy to quote a passage from the writings of that distinguished scholar and most excellent man, the late Dr. Arnold, of the Church of England. It is from an "Essay on the Right Interpretation of the Scriptures."

* Christologie, Vol. I. p. 37.

“ But I wish to consider particularly the case of the great majority of young men of the educated classes of society ; — of all those, in short, who do not choose the ministry of the Church for their profession. Consider these men in the present age of intellectual activity ; how much they will read, how much they will inquire, with what painful accuracy they will labor after truth in their several studies or pursuits. A mind thus disciplined, and acquiring, as it generally does in the process, an almost over-suspiciousness of everything which it has not sifted to the bottom, turns from its professional or habitual studies to that of the Bible. I say nothing at present of the existence of any moral obstacles to belief. Let us merely consider the intellectual difficulties of the case. From his own early education, from the practice of the Church, from the common language of Christians, a young man of this description is led to regard the volume of the Old and New Testaments as containing God's revelation of himself to mankind ; he is taught that all its parts are of equal authority : but in what sense the revelation of the Old and New Testament is *one*, and all its parts of equal authority, he has probably never clearly apprehended, nor thought of inquiring. He takes it then as *one*, in the simplest sense, and begins to read the Bible as if it were, like the Koran, all composed at one time, and addressed to persons similarly situated. His habits of mind render it impossible for him to read without inquiry. Obscurities, apparent contradictions, and still more, what he would feel to be immoralities, cannot pass without notice. He turns to commentators of reputation, anxious to read their solution of all the difficulties which bewilder him. He finds them too often greatly insufficient in knowledge, and perhaps still more so in judgment ; often misapprehending the whole difficulty of a question, often answering it by repeating the mere assertions or opinions of others, and confounding the proper provinces of the intellect and the moral sense, so as to make questions of criticism questions of religion, and to brand as profane, inquiries, to which the character of profaneness or devotion is altogether inapplicable. When the man is thus intellectually perplexed, undoubtedly all the moral obstacles within him to his embracing the Gospel beset him with tremendous advantage.” — Arnold's Sermons. Vol. ii. p. 377.

The Essay, from which the above extract is taken, contains a good deal of valuable matter. We hope that it may, in some way, become more accessible to the public in this country, than it is in the expensive English work of which it forms a part.

G. R. N.

ART. IV.—POETICAL CONTRIBUTIONS.

I. EARLY DAYS.

ALAS ! those blissful days are gliding on
Unto the shadowy twilight of the past,
While days more bright, more glorious, take their place.
Yet, when the evening's dusky curtains fall
Around the busy world, and veil its face,
Excluding all its noise and dazzling glare ;
While 'mid the trees the trembling moonlight sleeps,
And sighing winds are hushed, and merry bird,
Awed by the voice of silence, — not unheard
By spirit's sense, though to the mortal ear
Soundless, the voice of the Invisible ;
Then, when no thought of present care intrudes,
I turn me to the past, — all shadowy,
Like the dim scene around, and calm, and fair.
A traveller through the sun and shade of life,
As night and weariness my footsteps stay,
I turn to where my journey first began,
And gaze with tearful eye towards my home.

Still bends the elm above my father's door,
And the long grass, fed by its falling leaves,
Grows green beneath. Against its moss-grown trunk
Musing I leaned, or gazing upward, felt
The presence of the life that breathes in all.
Oh ! how I love that tree ! Its every leaf
Whispers some word of childhood's history.
'Twas here I gamboled with a merry crew
Of noisy playmates. By my sister's side
Here oft I sat, filling her eager ear
With tales of goblins, elves, and Fairy-land,
With windy vaunts of wondrous deeds to come,
And castles built so high by fantasy,
So baseless, that they needs must totter down.
'Twas here my father tuned my youthful tongue
To lisp the rhymes of ancient poesy,
And catch the flowing numbers, as they fell
In music from his lips, while glowed the west,

A sea of fire, with purple isles o'erbuilt
With gorgeous palaces, fretted with gold ;
And on its shores — so to my eye it seemed —
Spirits in dazzling robes were gliding on.
There too, methought, my mother's sainted face
Looked down upon us, with a glance of love
That filled my very soul with bliss and peace ; —
A bliss, a peace, that told me, God was here,
And first in seraph-tones murmured, Thou art.

Still waves that well known tree, and still beneath
Its sheltering arms, all time-embrowned and old,
With lichens patching its decaying roof,
The embosomed homestead rests. There, as of yore,
My gray-haired father sits, his thoughtful brow
Engraved with tales of sage experience,
And by his side, gazing with earnest eye
Into his face, a lovely woman stands ;
Though years have ripened her fair form, the same,
The very same, that frolicked wild and free
Upon the green with me, in earlier days,
And laughed and shouted in her girlish glee.
How oft we've rested on the mossy rock,
That stems yon merry, ever-babbling stream, —
Its waves as wild and frolicksome as we, —
Dipping our unshod feet into its depths,
Nor thinking how like life that streamlet ran.

J. R.

II. THE WORM.

I SAW a worm, with many a fold,
It spun itself a silken tomb ;
And there in winter-time enrolled,
It heeded not the cold or gloom.

The traces of a dry, dead leaf
Were left in lines upon its cone ;
The record of its history brief,
A spring and summer come and gone.

Within a small, snug nook it lay,
Nor rain nor snow could reach it there ;
Nor wind was felt in gusty day,
Nor biting cold of frosty air.

But spring returned ; its mild, warm breath
Was felt within the sleeper's cell ;
And waking from its trance of death,
I saw it crawl from out its shell.

And starting where they lay beneath,
Were eyelet wings spread one by one ;
Each perfected as from a sheath,
And shining in the morning sun.

Slow and with pain it first moved on,
And of the dust still seemed to be ;
An hour passed by ; the worm was gone ; —
It soared on golden pinions free ! J. V.

III. ON SOME IVY SEEN AT HEIDELBERG CASTLE.

THE green growing ivy —
How neatly it weaves
Its network of branches,
All curtained with leaves ;
And o'er the grey towers,
The quaintly carved halls,
Sends its tendrils to deck
Their moss-covered walls.

Up, upward it mounts,
And never gives o'er,
While the stern, rugged stones
Above it still soar ;
But creeping, and climbing,
And twining, I ween,
O'er the old, falling pile
Casts its mantle of green.

And when round the turrets
 Its arms it has flung,
 It sits like a victor
 Its prizes among : —
 Weary men, as they pass,
 Stop to gaze at, awhile,
 The green growing ivy
 Around the old pile.

W. V.

IV. RELIGION.

SWEET are the tints, which oft at sunset hour
 Bedeck the western sky, when clouds convene
 In festival attire, intent to show
 Fit parting homage to the lord of day ;
 Sweet are deep draughts, from the cool fountain's brim,
 To him who toils at summer's thirsty noon ;
 Sweet is the touch of dainty-textured moss,
 That greenly carpets the dim forest floor ;
 Sweet is the dense, keen fragrance, that exhales
 From beds of bloom yet wet with dew or shower ;
 Sweet are the tones of distant minstrelsy,
 At twilight hour, upon the calm, bright deep ;
 Oh ! sweet all these — yet sweeter far to me
 The influence shed from holiness of heart.

D. F.

V. THE LAMENT OF DAVID OVER SAUL AND JONATHAN.

2 Samuel i. 19—27.

These lines were written on reading the version of the same passage in the *Christian Examiner* of September, 1844. In one respect, I have departed both from the original and from the former version. There are so many ludicrous associations connected with the word "Jonathan," and still more with "Brother Jonathan," that I have not ventured to introduce them into serious poetry. In the venerable simplicity of our Common Version, with which we are familiar from infancy, they strike us less unfavorably ; but even there they are not unfelt. "Saul" is obnoxious to no such associations ; and the parts of the lament which apply to his son may be made sufficiently obvious, without the use of the name.

How are the mighty fallen ! thy boast,
 Thy beauty, Israel ! fallen in fight ;
 The king, the warrior, mid their host,
 Lie slain, Gilboa ! on thy height.

Tell not in Gath our grief, our shame
In streets of Askelon ; lest they,
Th' uncircumcised, our foes, proclaim
Their triumph, and our sore dismay.

O ! ne'er, Gilboa ! on thy field
May dews descend, nor shower again
Thy fruits revive ; since there his shield
Th' anointed lost, the brave was slain.

Their bow of strength, their sword of might
Turned never from the strife before :
With fat of foes, in many a fight,
That sword, that bow, was gorged with gore.

More swift than eagles swept they by,
Stronger than lions in their pride :
Their lives were lovely, and they lie
In death united, side by side.

Daughters of Israel ! weep for Saul,
For Saul who made your pride his care,
With purple clothed, and scarlet pall,
And wreathed with gems and gold your hair.

Oh ! pleasant hast thou been to me,
My friend ! my brother ! fallen in vain,
Untimely fallen ; this breast for thee
Bleeds now, as thine in battle slain.

Gentle as brave, to me thy heart
Was soft as woman's : woman ne'er
Showed love like thine, — devoid of art,
From envy free, from doubt, from fear.

How fallen the mighty ! sire and son
In death down-cloven, — kingly pride
And manly beauty, — hearts that won
All swords to combat on their side.

W. P.

ART. V.—THE AMERICAN CHURCH AND CLERGY.*

WE have no design or wish to present to our readers a sketch of the pamphlet named below. We place its title here, only to indicate the style of attack and abuse, to which the Church and Clergy are subjected by many prominent agents in the great moral Reforms of the day. Our present purpose is to give as fair and full an exposition as we can, within the limits of a single article, of the general character of the American Church and its ministry, and of their position with regard to philanthropic associations and enterprises.

What is the Church, that is, the external, visible Church? Under this name is included the whole body of avowed and organized Christian believers, — of those who profess themselves the disciples of Christ, and connect with that profession the regular observance of whatever rites they deem to be of his institution. The observance of the Lord's Supper may be regarded as the index of professed discipleship, except among the Quakers; but they are by no means to be excluded from the pale of the visible Church, because they deny the perpetuity of this ordinance; for they have their own ecclesiastical organization, and their own peculiar Christian ritual, which they found and observe on the alleged authority of Christ. The two things, then, that characterize the Church, are the formal profession of Christianity and the regular observance of Christian ordinances. Now the earnest and vehement denunciation of the Church as a præeminently wicked body by (so called) reformers, may authorize our raising and discussing a question, which until very recently has never been mooted within Christian precincts, namely, whether the profession and the ordinances of Christianity are in themselves likely to create or to indicate a higher or a lower standard of moral goodness, than that of the world at large.

How is it, in the first place, with a Christian profession? We must admit, at the outset, the liability of the Church to

* *The Brotherhood of Thieves; or A True Picture of the American Church and Clergy: A Letter to Nathaniel Barney, of Nantucket.* By STEPHEN S. FOSTER. Boston: Anti-Slavery Office. 1844. 12mo. pp. 72.

be imposed upon by false professors. But it is a liability essentially self-limited within very narrow bounds, and one, too, which of itself bears testimony to the genuineness of the profession in the vast majority of instances. A counterfeit implies the substantial credit and trustworthiness of the thing counterfeited ; and so soon as the counterfeits of any article bear a large proportion to the genuine specimens, the article itself loses credit to such a degree as to be no longer worth counterfeiting. No one counterfeits a dishonored currency, or the bills of a broken bank. Were not a Christian profession in nine cases out of ten connected with so much sincerity and practical goodness as to give credit and do honor to the profession, no one would consider a false profession as worth making. A very brief and partial prevalence of hypocrisy would necessarily give place to open, undisguised infidelity. Hypocritical professors of Christianity must then, from the very nature of the case, be comparatively few ; so that the true question is as to the effect, upon the character, of a sincere religious profession.

Now the open, manly profession of what one is, or means to be, seems an essential part of frankness and honesty. It is the law of all honorable men, in every department of common life. He, who in business, or in politics, practises concealment or subterfuge, — he who carefully hides, or stealthily acts out his convictions, plans and purposes, — is deemed utterly mean and unworthy. Nicodemus, coming to Jesus by night, represents a style of character, which, when exhibited with regard to worldly matters, calls out unqualified distrust and contempt. If a man is, or means to be a Christian, he is bound by every maxim of fairness and consistency to make open profession of that fact or purpose, and thus to be a member of the Church of Christ. Surely, if to be a Christian does one no harm, to profess himself a Christian cannot make him a worse man.

Again ; open, honest profession greatly aids a man in the attainment of the object of his profession. It pledges him to strenuous and constant effort in the pursuit of that object. It identifies him more entirely with it. It surrounds him with the sympathy and aid of those who are pursuing the same object. It multiplies inducements to perseverance, drawn from the just self-respect which one

can feel only by being true to his profession, and the shame which inevitably ensues on his falling short of it. Nor is there anything to prevent all this from being the case with a professor of Christianity.

Church membership also implies regular attendance upon Christian ordinances. On this point we need not enlarge. There can be no need of proof or illustration for the statement, that the sole design of Christian ordinances is to bring and keep the great Master near the minds and hearts of his followers. We go to the sanctuary, to learn of him. We break the consecrated bread in memory of him. We drink the cup that he blessed, that it may renew us in his spirit. We are so constituted, that the outward continually acts upon the inward. Forms and tokens of every kind work upon the affections. Christian forms and tokens draw the heart to Christ. And it is reasonable to suppose that the *regular* use of *all* the forms and tokens, with which the Master's image is thought to be associated, would draw the heart nearer to him, and make him the subject of stronger faith and more fervent love, than the infrequent use of but a part of those forms and tokens.

We thus see that all which constitutes Church membership, in its very nature tends to make and keep a man a Christian. If then there is any reasonable basis for the charges so often brought against the Church, it must be Christianity itself, and not the Christian profession or ordinances. When therefore we hear the Church denounced as a "brotherhood of thieves," and when people are bidden, as in the pamphlet before us, to "quit this unfortunate and inglorious connection, come out from among them, and touch not the unclean thing, and henceforth enter not into their counsels," the ultimate question is; — Is a man likely to be injured in his character, to be made less conscientious, less benevolent, less philanthropic, by being a Christian? To be a Christian implies some good degree of acquaintance with the character of Jesus, who was, in the apprehension of not a few, the only spotless exemplar of virtue and piety that the world has ever seen, — who was all faithfulness, tenderness and love, — who forgave his murderers, and blessed those whose fiendish curses rang around his cross, — who combined in his own person god-like energy and meek submission, a charity embracing

every form of human suffering, and a zeal for every cause of God and of humanity, a hearty hatred of all sin and a deep compassion for all sinners. His life, his death was one divine act of love; and he who follows his precepts and drinks in his spirit, cannot leave an enemy unforgiven, a sufferer unrelieved, a subject of pity within the reach of his charity unblessed. The follower of Christ must also cultivate those personal graces of piety towards God, inward purity and lowliness of spirit, which give power to example, weight to influence, and an unction to charity, but without which philanthropy is arrogant and scornful, benevolence one-sided and unjust, and charity mere proselytism and partisanship. There are indeed some modes of usefulness, which one who holds frequent and close communion with Christ will find it difficult to adopt. He will never resort to denunciation or harsh invective as a means of doing good. He will remember what was written of his Master, — "He shall not strive nor cry, he will not break the bruised reed, nor quench the smoking flax;" and he will feel that "the servant of the Lord must not strive, but be gentle to all men," and "speak evil of no man." Then, too, he who learns of Christ, will never put off "the ornament of a meek and quiet spirit." His energy will be still, calm and spirit-like, often not to be marked in its steps, but witnessed in its results. His charity will never be noisy or obtrusive, and often its only record will be in heaven. His fervent prayers for every cause of God and man will not be shaped for the ear of the multitude; but they will reach the ear of the Most High. His example will not be ostentatiously labelled, nor his influence sent forth with a flourish of trumpets; but his devoted and loving heart will make itself felt, and will be constantly reproducing itself in other hearts.

Such must needs be the character and influence of every man, so far as he is a Christian. To be sure, no member of the Church of Christ will venture to call himself a perfect Christian; and many are very imperfect. But it cannot be denied, that the tendency of Christianity, and, consequently, of its profession and ordinances, is to make a man pure and pious, benevolent and philanthropic, in the most eminent degree. Nor can any system of doctrines or opinions be pointed out, to take the place of Christian-

ity as regards these tendencies. All philanthropy, all charity springs from the path, or gushes from the cross of Christ. The vaunted systems of modern times, Fourierism and its multitudinous kindred of every name, are mere schemes of external arrangement,—mere economical contrivances, by which selfishness is systematized, and cold, calculating prudence solicited to do the work of Christian charity. The Gospel alone touches the heart, commands the affections, and penetrates every chamber of the soul. If we are, then, to abandon Christ, we may well ask, “To whom shall we go?” We may fittingly demand some other name, by which we may be saved from selfishness, from coldness of heart and indifference to duty. But if we are to be, or to continue Christians, there is, as we have shown, in the nature of the profession and ordinances that constitute the Church, nothing adapted to make it other than the school of Christ. In the essentials of its organization there is nothing unchristian or antichristian, but only what is adapted to lead the soul to Christ, and to make the disciple like his Master.

But let us quit these general considerations. Let us take a survey of what the Christian Church has been, and see whether its history should put its members to shame, or expose it to righteous denunciation or reproach. There has never indeed been a time, when the Church could compare herself with her Founder without blushing; but yet there has never been a time when, as compared with the rest of the world, the Church has not shown herself incontestably superior. The “chosen generation, the royal priesthood” has never ceased. In the darkest and most corrupt ages, there was still at work a leaven of truth and of principle; and there were in the Church forms and modes of practical virtue and goodness, which existed nowhere else. As for philanthropy, to one conversant either with the past or the present there is hardly need of saying, that the Church has possessed an almost undisturbed monopoly of it since the creation. The amount of charitable gifts and efforts that have been bestowed independently of the Church, bear to those bestowed under the leading and auspices of the Church, about the same proportion, which a single bucket of water might bear to the Atlantic Ocean. One might count on his fingers all the

consistent and devoted philanthropists that have ever stood in antagonism to the Church, while of those that the Church has furnished and trained for every good word and work the multitude is one which no man can number. We have endeavoured to search out the history of philanthropy before Christ ; but we find it an utter blank, except in the written, but violated and forsaken Law of Moses. When Christ came, there was upon earth no form or mode in which alms, sympathy, relief, or even justice went forth from the strong, rich and powerful, to the weak and the oppressed, the desolate and the suffering. Every man minded his own affairs; and none took thought for his neighbour. But so soon as we enter upon the history of the Church, we encounter a new order of things. On the day of Pentecost the Church was first gathered, and in the records of that day we read the surprising fact, strange enough to constitute a new era in the history of the race, that " they that believed sold their possessions, and parted them to all as every man had need." Shortly after, we find the earliest organization for charitable purposes since the world was made, in the appointment of " seven men of honest report, full of the holy spirit and wisdom," to take charge of poor widows in the church at Jerusalem. Not long after this, we find the great Apostle to the Gentiles collecting from remote and stranger provinces alms for the straitened and impoverished disciples of the holy city. Even at that early day, almsgiving was uniformly connected with the administration of the Lord's Supper ; and from that day to this, it has never been intermitted.

There have gone forth from the Church healing influences for every form of moral and social evil. At the time of our Saviour's advent there were more slaves than freemen in the Roman Empire ; and the slaves were utterly unprotected either by law or public sentiment, and constantly subjected to forms of brutality and cruelty now forever banished from among men. But no sooner did Christianity mount the throne of the Cæsars, than the slaves were at first protected by law against wanton injury, and then gradually elevated and emancipated, until at length the crushing burden of *domestic* slavery was rolled off from the collective conscience of all Christendom. Then, when they had no slaves of their own to set free, all

through the ages which we call dark, the pious in every portion of the Church were pouring in their offerings to redeem thousands of enslaved captives from the piratical States of Barbary. The Church made the most strenuous efforts to ward off the curse of slavery from this continent; and it was established and grew up in the New World, mainly because the voice and arm of the Church were weakened by the intervening waste of waters, while those rich tropical countries, where the curse grew, were subdued and planted by men whose minds were blinded and their hearts hardened in Mammon's service. The slave-trade was suppressed by the most earnest, persevering, self-denying efforts on the part of the Church, led by men who gloried in the name and the cross of Christ, while every element of worldly craft and power was arrayed against them.

War was, as far as possible, forsaken and abjured by the primitive Church, of the first three centuries, nor have there ever been wanting those who have borne faithful testimony against it in the name of the Prince of Peace; and, though this awful scourge of man is not yet done away, there has blended with the sanguinary code of war no one principle of forbearance and humanity, which owes not its origin to the Church.

Then again, what shall we say of the vast missionary enterprise, which has belted the globe, and embraced the most distant, the most barbarous, the most obscure corners of the earth? What of the hundreds, that have yielded themselves to martyrdom for the word of God and the testimony of Jesus, — of those, who have fed the torture-fire, and furnished the ill-starred feast of the cannibal, — of the Moravians, who sent out, year after year, their swarming recruits faster than tropical miasmata or polar snows could waste the lives offered up on the altar of faith, — of the tenderly nurtured females, who, for the love of souls, have gone where the lust of gain could not have lured the hardiest adventurers? What of the vast missionary treasury, in all its departments, abroad, at home, among seamen, among the degraded and outcast of cities, among the guilty and the prisoners, for sending the preacher's living voice, for spreading the written word in every language and among every nation under heaven, — of the princely offerings of

the rich, of the gladly consecrated savings of humble toil, of the widow's and the orphan's mite bestowed in faith and love? There is throughout the Church, at the present moment, a vast amount of zeal and effort, an immense array of means and agents, for the conversion and salvation of man. There is no chapter of human history, which presents so gigantic energies of mind and character, or which affords so sublime a view of what man can be and do, can bear and overcome, as the history of the Church in its philanthropic movements. And it is this Church, that we are now commanded, by a few self-styled reformers, to forsake and abjure. It is this noble army of martyrs, confessors, saints, this grand procession of these long ages, led on by the heaven-descended Jesus, from which we are bidden to separate ourselves. Will not every true heart echo the exclamation, —“ Church of the blessed Redeemer! City of the living God! If I forsake thee, let my right hand forget its cunning, let my tongue cleave to the roof of my mouth?”

But we are told much, in these days, of the faults, the corruptions, the shortcomings of the Church. We admit that they exist. Some of them we confess with shame and sorrow; but in extenuation of many of them we can fairly plead the essential imperfection and limitation of frail human nature.

For, in the first place, the average standard of virtue and piety within the Church must needs bear a certain proportion to the condition of society at large. To be sure, the perfect law and the perfect example are before all Christians, in every age and under every degree of culture. But attainments in moral goodness are gradual; the serene heights of virtue are ascended only step by step, with effort and with toil. And the condition of the world around is the Christian's starting-point; the few years of his mortal pilgrimage, the period of his progress visible to human eye. The lower the starting-point, the lower therefore must be his highest earthly point of attainment. Only here and there a person of preëminent endowments seems to escape this law, under which the vast majority must ever be included. Thus, among those who started on the Christian course amidst the corruptions of Corinth, the most licentious of all the ancient cities, St. Paul's Epistles reveal to us abuses and moral delinquencies, such as could disfigure no

branch of the Church at the present day ; and yet the Corinthian Christians, tried by the point from which they started, by the condition from which they were called, may have made most exemplary progress in the new and divine life. The Gospel has a double work to do. Its office is at once to elevate the moral standard of those who do not profess allegiance to it, and to urge the Church as far as possible beyond this improved standard. The Church and the world have all along kept at about even pace, and preserved nearly the same distance, constantly acting upon each other. Now, though the world has been growing better for eighteen centuries, it still furnishes for individual Christians too low a starting-point, to free the Church from the danger of failing and falling short in many things. This consideration accounts for much that is to be lamented in the past and present condition of the Church.

Then again, the kind, loving and attractive spirit of the Church has a tendency to make its average standard of virtue and piety much lower, than it might be under a more stringent and exclusive system. The Church is open, not for the advanced and perfect only, but for the veriest babes in Christ. It stretches wide its arms, and seeks to gather in all who have set their faces heavenward. It proffers its ordinances to aid the earliest vows and prayers, purposes and efforts of the new convert. It rejects no one who desires and intends to follow Christ. It embraces the youth of immature experience, and the sincere penitent of the eleventh hour, whose best days and powers are gone beyond recal. And, because it is thus comprehensive and catholic, because it bears the signature of the free mercy of our common Father, it is reproached for the frailties, which it receives into its enclosure solely that it may heal them, — for the inexperience, which it hastens to guide, — for the weakness, which it seeks to make strong.

But after all, the leading charge is, that the Church is cold and slow and backward as to the *great reforms of the day*, commonly so called. Why, it is asked, why should the Church be regarded with favor, and not rather held up to reproach and scorn, when it is not at her altars or in her name that the great causes of human freedom and virtue, the great works of modern philanthropy, are conducted and achieved, — when it is not her ministers, but an unsacra-

mental priesthood, that plead for the poor and the down-trodden, for the slave of appetite and the slave of his brother man? True, many of these priests, most of the high-priests, are not of the Church, but distrust her, and give her an evil report. Yet is she not "the mother of them all?" Was it not under the droppings of her sanctuary, around her altar, that they were educated? In her bosom were not their hearts first warmed towards their fellow-men? Did not her treasury of good gifts furnish them for their work? And is it not from her ranks almost wholly, that they can hope to see their own replenished? True, they may have left her pale, and may now affect to despise her; but, if they are good, she made them so, — if they do good, she gave them the impulse and the means. Single-minded, warm-hearted philanthropists, in their prejudices against the Church, might be likened to men drawing water from overflowing fountains as they gush pure and sparkling from the hillside into the valley, who should make unceasing mockery of a company of quiet, unpretending people, who, not far off, seem to them digging aimlessly and fruitlessly in a barren and stubborn soil. But, in point of fact, these last are all the while cleansing and deepening the spring whence the fountains gush so freely; and should they forsake their unostentatious toil, the fountains would soon be dry. There are indeed in the moral waste fountains of living water, at which those who, though they have gone out from among us, yet are not of us, fill and proffer the cup. But the deep, unfailing spring, which feeds them, is at the altar side.

With reference to reforms, however important, of recent origin, there are, however, some peculiar reasons for the seeming coldness and backwardness of the Church taken collectively. Every portion of the Church has its own favorite and engrossing objects of philanthropic interest, to which its attention has long been earnestly directed, and in which its disposable funds and efforts have been zealously employed. Any new scheme of benevolence therefore, finding the mind of the Church preoccupied, works its way to regard and adoption slowly and with difficulty.

Then, too, the slowness and backwardness of the Church in these reforms, and in all extensive movements, are to be ascribed in great part to the miscellaneous character of its

members. As we said before, it embraces the weak as well as the strong, — the inexperienced, and those bending under the weight of years. It takes under its protection him who can cover a vast field of duty, and him whose responsibilities lie within the narrowest compass, — the man of ten talents, and him of one, — him who could grasp a universe in his plans, and the poor widow to whom all outside of her own parish is a land of fable and conjecture. Now the march of such a body must be slow. It cannot bear driving. The great Shepherd himself, were he on earth, would gently lead it onward. The host of Israel, with their old men, women and children, moved by short and slow marches towards the promised Canaan; but Moses sent chosen men of strength and valour to spy out the land, and bring the congregation word. Thus ought it to be in the Christian Israel. Not by threat and harsh invective should the host be urged on in breathless hurry, the feeble left behind, and the goodly array broken and disordered by forced marches. But let the strong go forward, and spy out the country, and bring its good report, and bring too of the fruits of the land; and then let them patiently lead the host on where they have gone before, and make "straight paths" for the weaker of the company, that those that are "lame may not be turned aside, but may rather be healed."

But though the Church be slow in her march, she takes no retrograde steps. The cause which she once espouses, she never drops; and her marshalled and disciplined forces can alone complete the conquest over wrong and evil, which fall back only to gather new strength, when opposed by the guerilla warfare of hot-headed, neophyte reformers. On no subject is the Church reproached with so much harshness, as on that of Slavery; yet the Church alone can put away the curse and burden from our land, and she is already coming nobly forward to the work, not indeed with fanatical and reckless haste, but with a front of calm earnestness and decision. The Methodist Episcopal Church and the American Unitarian Association have taken the first hopeful steps; and other similar bodies are preparing to follow where they have led the way. The dormant conscience of the Southern Church must needs receive the testimony thus borne in behalf of human freedom and

brotherhood, and be roused to tenderness and activity on a subject of such infinite moment. And it is only by the Church, and in the spirit of her divine Head, that, on ground so full of difficulty, so encompassed with peril, the truth can be spoken in love, and the whole work be conducted with that gentleness and kindness, which shall disarm wrath, scatter prejudice, and fasten conviction on the reluctant and the stubborn.

We have thus exposed the wrong, which we think done to the Church by the coarse, harsh denunciations of self-styled reformers. We must however admit that these denunciations, unjust though they be, may be overruled for good. When David was fleeing from Absalom, Shimei the Benjamite went along on the hill-side over against him, and cursed as he went, and threw stones at him, and cast dust. Abishai begged David to let him go over and take off his head. David's reply is well worth being borne in mindful remembrance by every Christian in these days of reproach. "Let him alone," said the stricken monarch, "let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and requite me good for his cursing this day." Do we think the Church of Christ, which we love, harshly spoken of, unkindly dealt with? Still this may be permitted by Providence for our admonition and instruction. It may be God's design, through such agency, to shew us our deficiencies, and to make us more prompt and diligent in supplying them. But we are in danger of making a wrong use of these denunciations, of suffering them to alienate us from any cause in behalf of which they are uttered, even though it be most manifestly a righteous and holy cause. Many seem to deem themselves exonerated from all duty to a cause, which they think advocated in a bad temper or spirit. But the poor drunkard, whom we might ransom from the death of body and soul, is no less our brother, because the tones in which others plead for him grate harshly on our ear. God will not hold us guiltless, if our confession be, "We prayed not, we cared not for the down-trodden slave, because some, who called themselves his brethren, spake unkindly of us." Rather let even railing accusations rouse us to self-examination, and call forth the questions, — Have we done, are we doing for these causes

what God requires of us? Or are we guilty of coldness and indifference, where the word of God and the spirit of Jesus demand our sympathy, prayers and efforts?

Having thus spoken of the Church, we would now put in our plea in behalf of the Clergy, who, in the pamphlet before us, and in the speeches and publications of many of the agents and lecturers engaged in the great reforms (so called,) are treated with unmeasured abuse, and held up for the indignation and odium of the community. The clergy of all countries and ages are often spoken of indiscriminately; and the accusations, which might be sustained against a part of the body, are often urged against the whole. The ministers of the Gospel, from the earliest times to the present, may be divided into two classes, differing from each other in their position, tendencies and general character, as widely as two classes of men can differ from each other. The first, and unfortunately the largest class, has consisted of men attached to State Establishments, and appointed to office, not by their respective congregations, but by Government or secular patronage. These men have not been, in any proper sense of the term, Church-officers; nor is the Church amenable for their conduct in office. They have been imposed upon the Church by arbitrary power, and often in the face of her earnest and persevering opposition. They have been appointed, not on the score of mental or moral fitness, but from the same species of intrigue and favoritism which would procure any other places under Government. They have therefore often been corrupt and utterly unworthy; and where they have been otherwise, (and there are many names eminent for piety and devotedness on the list,) they have been brilliant exceptions, as was Fenelon among the profligate and sycophantic priesthood of the age of Louis XIV. Europe throughout groans under this system; nor are the great Protestant ecclesiastical Establishments more secure from corruption under it, than the Romish. It is not Romanism theologically or ritually regarded, but it is the dependence of the priesthood on secular power, that has affixed so deep a stigma on the character of the Romish clergy. In Ireland, where the Romish Church is left free by the Government to sustain, or rather to starve its own priesthood, it presents numerous examples of fidelity, self-

sacrifice and whole-hearted consecration to the work of the ministry, well worthy of primitive times. Meanwhile, in the great Protestant Establishments of England and Scotland, the priesthood has become secularized to such a degree, as in England to drive to the ranks of the Dissenters two-thirds of the piety of the kingdom, and in Scotland to cast forth in a body the friends of vital godliness to worship with the shepherds of their own choice in the fields and on the hill-sides.

The other, and an entirely distinct class of the clergy comprises those, who have borne and now bear the sacred office by the free choice of the Christian communities which they serve. It is these only, that can be regarded as officers of the Church; and they are liable to an essentially different class of tendencies and influences from the others, and have as much in their position and relations to make and keep them conscientious and faithful, as the others have to make them worldly, time-serving and lucre-loving. It was on this basis, independent of secular power, that the Christian priesthood stood in the primitive ages of the Church. It is on this, that the ministry now stands, and, we trust, will ever stand throughout our country.

Our present concern is with the American Clergy only. And we would ask at the outset, where, in the history of the world, can be found a body of men, that, in mental endowment and in moral and religious worth, can take precedence of the early clergy of New England,—men of profound scholarship and the most liberal culture, many of them driven for conscience' sake from rich benefices in the Old World into the wilderness of the New, yet content to bear hardship and penury, and to share and lighten every burden for the flocks of their charge,—in labors more abundant, in sufferings oft, in perils oft. They shrank from no duty. They rebuked sin in the loftiest places, and declared the oracles of God with fearless fidelity, alike to high and low, to rulers and to people. They helped the State in all its early struggles and calamities, and did more than any other class of men towards laying the foundation of those free institutions of government and religion, in which we now rejoice. The system of popular education and the higher seminaries of learning owed their birth, nurture and growth, almost exclusively to

the pastors of New England. They were prompt and zealous, also, in their missionary efforts among the aboriginal occupants of the soil. Eliot and Mayhew were only the chief of a goodly number, who gave themselves to this work, and left no opportunity unused of bearing Christian light and truth to the destitute and benighted. They were men of blameless conversation and holy lives. Their names have come down to us with hardly a blot upon the list. They made themselves honored of man by the simplicity and integrity of their walk before God. And the succession has reached down almost to our own times, with but slight modifications of the primitive traits of character. Many of us remember the revered forms of the clergy of the elder school; and we knew them to be holy and faithful men, full of Christian gentleness and kindness. We felt that their look was a benediction; there was a holy unction in their words; for their devoted and benevolent lives they had a name and a praise everywhere; and, when they died, whole communities rose up and called them blessed. Whether those now on the stage will leave such names and remembrances, it is not for us to say. For the faults of our contemporaries we are always Argus-eyed, to their merits often blind. The next generation must judge the clergy of the present day, as we do those that have fallen asleep.

But there are some points, on which we have a right to speak with freedom and confidence of the American clergy as they are *now*. They certainly are not worldly men; nor can they have often assumed the sacred office for the sake of gain. Though in our larger towns and cities they are comfortably supported, they nowhere receive what in other professions their talents and attainments, and the time and capital absorbed in their education, would lead them to expect. And those who are thus liberally sustained are hardly as one in a hundred, to those who depend on the most scanty and precarious means of subsistence. The average income of the clergy of the United States is less than that of day-laborers in New England; and probably a majority of the body are in absolutely needy circumstances, or so situated as to be exposed to much physical hardship and suffering. In the thinly settled regions of the West may be found many, whose field of labor reaches

scores of miles, across flood and plain, through dale and thicket; and yet neither the angry heavens nor the swollen stream will arrest these indefatigable soldiers of the Cross on their rounds of duty. The sacrifices and privations of very many, who have been accustomed to the refinements and enjoyments of New England society, but from pure religious zeal have gone to carry the word of life to our frontier settlements, vastly exceed those of many foreign missionaries, whom a munificent public supplies with the comforts, if not the luxuries, of home. And yet there is no waste place of Zion so uninviting as to repel the Christian minister. Wherever there are immortal souls to be saved, wherever there is harvest-work to be done, there are earnest and devoted men at hand, saying, "Here am I, — send me."

The American clergy, as a body, are men of blameless lives. The body is now a very numerous one, and every moral obliquity of a member of it is trumpeted through the land; nor can there be any profession, of whose purity there is so watchful a jealousy on the part of the public, and with regard to which there is so great a readiness to seize upon, magnify, and construe in the worst form every appearance of evil. While in other professions a man is deemed innocent till he is proved guilty, a suspicion, which cannot be substantiated, is often sufficient to blight a minister's character and prospects. And yet how very few, compared with the thousands who belong to the profession, are its dishonored members! What an overwhelming majority adorn, by lives above reproach and crowded with duty and with usefulness, the religion which they preach!

None can deny that the American clergy are industrious, probably beyond the members of any other profession. In some denominations the intellectual demands upon the profession, in the preparation of sermons that shall satisfy fastidious tastes, as well as edify simple, humble piety, are crushingly heavy. And where such demands are not made, it is expected of the minister that he shall live almost wholly in the houses of his flock, and in the unceasing discharge of parochial duty. Of a very large acquaintance in the profession, we cannot call to mind half a score of settled ministers of all denominations, who may not be said to give themselves wholly to the work, and to make it the all-per-

vading object of their reading and relaxation, no less than of their severer toil and study. We are disposed to speak in the strongest terms of the devotedness of the American clergy. We have been conversant with many of almost every denomination, and in every section of the country, and can testify that the great object of their inquiry seems to be, how they may do the most good; that they are continually soliciting light and aid from each other's experience; and that such are the tone and temper of their communings with each other, that the burden of their daily prayer must be, "Lord, what wouldst thou have me to do?"

The American clergy have also been prompt and active in every form and mode of benevolent effort. In the various departments of private charity, they probably bestow more largely, in proportion to their means, than those of any other profession. They have been foremost in zeal and efficiency in all the great enterprises for the conversion of the world. The missionary movement, in every branch and stage, has been almost exclusively originated, guided and controlled by them. They have taken the lead in the cause of prison reform. They have devised and brought to pass almost all that has been done for the spiritual good of seamen. They have planned and conducted the successful efforts now in operation for the benefit of the poor, ignorant and degraded population of our cities. In these various enterprises they have often gone forward alone, in the face of skepticism and opposition on every side, until by long perseverance they have at last called out the coöperation for which at the outset they sought in vain.

In the Temperance reform, the Clergy have taken the lead. The old Massachusetts Society for the Suppression of Intemperance, the earliest association of the kind in the world, was planned and conducted chiefly by clergymen, and the great majority of its prominent and influential members were from the clerical profession. The next important movement, which resulted in the general disuse of distilled spirit, met with much opposition at the outset from the preponderance of clerical influence in its management, and had for several years to contend with the popular cry of "priestcraft." In the last great stage of progress in this cause, the clerical profession could hardly have been expected to furnish leaders, as it was conducted solely by

reformed inebriates; and yet we verily believe that, with some, clergymen are held in a degree of disesteem, simply because they never were drunkards, and therefore cannot claim any high rank in the new Temperance organization. But this last movement has had the hearty sympathy, the prayers, the cordial coöperation of four-fifths of the clergy of New England. They have generally taken the lead of their parishes in the abandonment of all intoxicating liquors. There is no other profession, among the members of which entire abstinence from all that can intoxicate is so nearly universal. The clergy have made large sacrifices in this cause. They almost all, in the early stages of the reform, arrayed themselves against the sale of spirituous liquors, and in this warfare have had to encounter the deadly hostility of men of wealth, influence and standing. We have personally known not a few, who have been absolutely driven from outwardly desirable places in the Church, because they would not propitiate at the expense of conscience wealthy and influential distillers and venders of alcoholic drinks; and others, who were for years exposed to constant and harassing persecutions on the same ground, before their zeal and efforts were crowned with success.

As for the cause of the slave, the names of Follen, Ware and Whitman, as well as of many of our clergy yet living, to say nothing of other denominations, were identified with the earliest stages of the present movement; the writings of Channing on Slavery have no doubt convinced more minds and moved more hearts, than those of any other man; and had the cause been conducted all along in the gentle, loving and forbearing spirit in which these good men would have conducted it, it would by this time have disarmed all opposition at the North, and made an opening for the reception of the truth at the South. Many of the clergy have retained their connection with this movement; others have left it with reluctance, because they could not conscientiously join in the outcry against the Church and their brethren in the ministry, or sympathize with denunciatory utterances and proceedings, which they deemed at variance with the law, example and spirit of Jesus; others again, many others, feel deeply for those in bondage, make them the subject of daily and fervent prayer, and are longing for some avenue of influence and effort, on which they

may enter without violating the principles of Christian integrity and charity. The clergy of New England, and especially those of our own portion of the Church, (with very few exceptions,) feel warmly and strongly in this cause. It enters into all their discussions; other subjects are perpetually running into this; there is a deep and growing sense of responsibility with regard to it, and a spirit of earnest inquiry as to the path of duty, which both friends and foes combine to render doubtful and difficult. Our clerical intercourse is sufficiently extensive and intimate to give us a right to speak with some authority; and we hesitate not, with reference to the clergy of New England, to pronounce the charge of coldness and indifference to any cause of human freedom, virtue and progress, a baseless slander.

But the clergy, it is said, do not devote time enough to these reforms; they are not, frequently enough, present, active and prominent at philanthropic meetings. Their rightful plea in abatement of this charge is inability. They cannot spare the time demanded for these meetings from the abodes of the stricken, the sick and the poor, or from the weekly preparation for the sanctuary — a severer labor than any but a clergyman can know. They have also, on all these subjects, the public ear from the pulpit. This is their proper post of duty and of influence. There every department of Christian righteousness falls within their province; nor is there any one of these causes, which they may not advocate more effectually there than elsewhere.

But the clergy are complained of as too conservative. The profession has, no doubt, some conservative tendencies. One of these is, that of the preoccupied mind. The minister's mind and heart, time and hands, are often so full, that he can with difficulty entertain a new subject, or engage in any new cause or mode of effort. But this tendency, so far as it might retard reform, is obviated by the hand of death, which yearly removes so many from the scene of earthly duty, and puts young men — men of the present — full of all the new light that there is, in the place of the fathers.

But a great deal of the alleged conservatism of the clergy results from the essential nature of their peculiar duties. There are many clergymen, who in these philanthropic

movements would gladly go faster and farther than their flocks. But they are shepherds ; and, if they leave their flocks behind them, what account can they give, when the chief Shepherd shall appear ? There are lambs in every flock, that must be gently led, not driven. There are those that halt or turn aside ; and they must be kept or brought back. A minister must have reference to what he can reasonably hope to effect with his people, in the prominence which he gives to one or another object of philanthropic effort. His object is, not to draw out the philanthropic energies of a few, but to enlist as many as possible in the heartfelt discharge of the active duties and charities appertaining to the Christian life. He will therefore often plead for a near, in preference to a distant, cause of philanthropy, — for one, which has incidental associations with the condition and feelings of many of his parishioners, in preference to one in behalf of which he can appeal to no such associations, — for one, in which he knows that he can excite a general interest, in preference to that which occupies the first place in his own individual regard. It is all one cause. The moral harvest-field is one ; and, as a private individual, being incapable of working in every part of the field, ought to labor chiefly in that where he can accomplish the most, so should the minister as such bestow his chief attention upon those parts where he can induce the people of his charge to do the most.

But the various enterprises of philanthropy, while they should none of them be neglected by the minister, can rightfully occupy but a small part of his public services and discourses. He has much other, more essential and fundamental, work to do. Men must be good, in order to do good. The first commandment is, "Thou shalt love the Lord thy God with all thy heart" ; and no one can keep the second, of love to his neighbor, until he has learned to keep the first. No one can be persevering, consistent, all-embracing in his love for man, unless he love the universal Father. A New England clergyman, respectably settled, may see fit, (in our opinion ought to see fit,) to preach occasionally on Temperance and on Slavery. But he probably has in his congregation few drunkards, and no slaveholders ; and, though the citizens of the North have solemn responsibilities with reference to Slavery, they have many

yet nearer and more constraining duties. But the minister sees around him those immersed in secular business or pleasure, and seemingly unconscious of their spiritual relations and destiny, — the young, who need to be instructed and warned, — the careless, who must be brought under the power of the world to come, — the selfish, who are to be made benevolent, — the afflicted, who claim consolation, — the anxious and inquiring, who demand guidance ; and these wants he must meet, and in meeting them may sometimes omit from his preaching, for months together, a cause which is never out of his mind for a day. Responsibility, like charity, begins at home. Its concern is, first, with the keeping of one's own heart ; then with his domestic relations and duties ; then it extends through his circle of kindred and neighborhood ; then spreads through his own town or city ; then rays itself out, according to his judgment and ability, through the State, the nation, the world. Now many diligent and devoted laborers in the Gospel vineyard are guided by this divinely published program in the proportion of time and effort, which they devote to the several departments of personal and social obligation ; and they are accused of coldness and indifference to the great interests of humanity, simply and solely because they attempt to lead their flocks in the order of duty which Providence has marked out.

We have thus given, as we believe, a correct statement of the actual position of the clergy with reference to the reforms of the day. We close with a word of counsel to our lay brethren on the importance to them of a strictly independent pulpit. It is hardly possible, that a minister should not sometimes deem it his duty to preach on subjects, or to assume ground, in which he has not the entire sympathy even of the wisest and best among his congregation. He is placed apart from the business and the collisions of common life, and, without being wiser than others, can often see things from a better point of view, and reach a sound conclusion sooner, than they. Indeed, one of the chief advantages resulting from the separation of the clergy from secular cares and labors is, that they are placed as on a watch-tower, and may by virtue of their position keep in advance of their congregations in spiritual intelligence, and lift the voice of reproof or warning before others perceive

that it is needed. It is exceedingly hard for the minister of an affectionate people to utter anything that may give offence, or call up unpleasant feelings or associations. But let him in a single instance suppress his conscientious convictions for the fear or favor of man, the conscience, once tampered with, is never true afterwards, he becomes a mere time-server, and from a minister of Jesus Christ degrades himself into a paltry item of church-furniture. And this, not only to his own unspeakable shame and loss, but to the serious, perhaps irretrievable, injury of the people of his charge; for a congregation can in no way so surely wed themselves to a low and grovelling standard of duty and piety, as by shaping the oracle of the sanctuary into an irresponsible mouthpiece for the varying sentiments and feelings of the place and the day.

A. P. P.

ART. VI.—AN INTERVIEW WITH TIME.

DURING the latter part of August I had been ailing with a severe cold and sore throat, which seemed so firmly fixed that no common remedies had any effect. I got no relief in the day, my night's rest was much disturbed, and I began to fear lest I might be attacked by some permanent complaint, of which this was the precursor. My appetite failed and my strength declined fast, so much so that on the twenty-eighth and twenty-ninth of the month I found myself unable to rise without difficulty, and my mind became so sluggish, it required an effort to think. A dreamy wandering seemed to possess me, and I could fix my thoughts on no definite object. It seemed as if I was passing into the calm state which exhaustion produces, and which is the forerunner of final rest. On the thirtieth and thirty-first I revived, could leave my bed and walk the room, but the complaint had rendered me extremely feeble, and the loss of flesh was apparent in my whole frame. On the morning of the first of September my spirits seemed to brighten, why I cannot tell, and before I was entirely dressed I looked in the glass. I wished to see on *that* day whether my countenance had undergone much change, by

lapse of years, or rather, whether time had given prominent marks of his presence, by the wrinkles which usually accompany old age. As I looked, I felt cause for gratitude that I showed few or no signs of infirmity, notwithstanding my present weak state of body, — that although time had evidently been near, he had treated me kindly ; and I could not avoid saying to myself,

“ Time ! I thank you ; you have led me on to this day, a day I hardly dared to hope to reach, and your hand has pressed upon me gently. It is true, you have imprinted some marks of your progress, and I cannot now perform the tasks I could once ; but when I behold others, no older than myself, on whom you appear to have laid a heavy hand, while to me you have been kind, I cannot but be thankful that you have only given me gentle warnings that I had not escaped your notice. I have felt sickness and have passed through trials, and these make furrows deeper than those made by your hand ; but as I look in this glass, I find no reason to complain of you ; on the contrary, I am grateful that I have undergone not more outward change, and that my mind still retains its natural strength.”

As I stood lost in thought, after uttering these words, all at once the glass became dim, as if a cloud was passing over it. Presently the dimness glided away, and left what appeared to be a thin veil, sufficiently transparent to permit me to see the upper part of a person behind. The figure was not old ; indeed, it might have been called young, but for a sober cast of countenance, which gave to it a mark of maturity. Its look was sedate, as if the weight of care was upon it, but it was benign, and the smile was cheerful and sweet. I gazed on it with a mingled sensation of awe and pleasure, and was about to address the figure, when it turned full towards me, with a bright yet placid look, and in a gentle and measured tone of voice said,

“ I am Time, and it is so unusual to hear mortals give me praise, I come to see who it is that feels so differently from those of his race. Rarely do they thank me for anything, and often do they accuse me of producing ills which it is not in my power to bestow, and what my office prevents me from ever inflicting. I am the friend of man, rest with him for his protection even when he would drive me away, and often prolong his life beyond the period when he can enjoy it.”

I was so much amazed at the sight before me, and so affected by the sound of the voice, that some time elapsed before I could bring myself to speak. At last I said, "Am I then so favored as to see the beginning of all things, and am I, a humble mortal, permitted to hold converse with the spirit of the past, the present and the future? How shall I bear this unmerited honor, and by what form of words can I address one who holds in his hands my thread of life, which he may cut at pleasure and make me silent forever?"

The being answered with a gentle accent, "Fear nothing. So long as you can see and hold communion with me, so long may you feel sure of your existence, and I have no wish or power to abridge your days before the period arrives when your vital organs will no longer act. In the presence of Time you are not yet in eternity."

I replied, "Since then, gracious spirit, you allow me to speak freely, I begin by expressing my surprise at beholding your youthful appearance. I had always figured to myself, and my books have taught me, that you were old and of austere character; but I see before me one possessed of freshness and vigor, and so far from seeing austerity, I am charmed with the serene cheerfulness which pervades your face. Does Time then never grow old?"

"Your books have taught you wrong, or rather you have placed too much faith in your poets, who while they charm the ear, often mislead the sense. You mortals have the means of measuring the hours as they pass, and your memory serves you, if not to tell you the period of your birth, at least to note the moment soon after your existence began. But I never knew youth. The Great Being who created and gave me a name, produced me at first as vigorous as I am now, and the course I have passed, which seems long to you, has to me no perceptible space. I cannot be old, for I was never young. Neither are my manners or character as you imagine them to be. I have no earthly being to fear or to awe; my vocation is marked out and I cannot stray from it. I pursue one even tenor, and have no obstacles to impede me, no wants to disturb. I need not be austere, for everything yields me obedience. I wend my way with cheerfulness, for all nature gives me place."

I then said, "You have been pleased to explain why you

are not old ; and by the manner you remove my erroneous impression of your character. I see you are mild, not severe. But as you give me permission to speak, may I ask, how a being like you, so full of benevolence, should allow yourself to be often accompanied by man's deadly foe, I mean, Disease. I cannot willingly believe you seek a union, but certain it is, that the nearer your presence is felt, the more are mortals liable to her attacks. It seems as if she took advantage of your approach, and knowing the effect of it, chose the moment to assail, when her victim is least liable to resist."

"You mistake," replied the figure. "Disease is not my companion. She follows, but we have no necessary connection. My duty enjoins on me to give you warning that the materials of which your body are composed are not made to last forever, and my warning is gradual and gentle. You do not always heed my admonition, and you draw disease upon yourself. I stay by you, and keep you in strength so long as your functions will bear the burden of years, but you are apt to forget you can bear only a certain duration of life, and that this depends on a power to which I myself am subject."

"I cannot," I replied, "avoid acknowledging the justness of this remark ; yet it has occasionally appeared as if your approaches were not perfectly regular. At times I feel firm and vigorous, at others I am suddenly feeble ; I have the buoyancy of youth, and soon some power presses on me and I seem to feel the weight of years. I have often thought that a sudden loss of strength was owing to your approach being more than usually rapid."

The spirit replied, "If you will examine yourself, you will find you have produced these changes by excesses, either mental or physical. Cares grow upon you in secret, and before you are aware, you have the marks of age. These are not made by me. There are, too, other causes which operate to produce change in your whole system. Climate, food, occupation, with other influences, tend to alter your outward person, and produce greater effect on your faculties than I have power to accomplish. I am more of a passive than an active agent. I mark out the limit of your stay on this globe, leaving you to render the interval pleasant or painful so long as you are an inhabitant

of it. If, instead of overworking the mind, you would hearken to my voice, as I admonish you of my advances, you would learn to apportion your labor to your strength. Your mind and body would give reciprocal support, and both be in health and freshness."

I answered, "If you will allow me to say it, the union of the mind and body, though intimate, is not so perfect as you would make it appear. An enfeebled body may, and frequently does, contain a vigorous mind, and it often happens that the mind is prevented carrying out its own workings by the weak covering which surrounds and checks it. Thus, when hopes are created in the mind, the body prevents them from being realized, and man sinks under disappointment."

The spirit said, in a tone, as I thought, more quick than usual, "Your last words might lead to the belief that I sometimes practise deception. I never deceive. My course is one straight onward progress. I neither deviate nor falter; and he who will note my steps, will find me true and constant. The glittering worlds above began their rounds at my birth, and we have kept on our way with unchanged pace. Thousands of years have witnessed our steady motion, and ages to come will behold the same movement. And as to man's hopes, I neither create nor influence them. He forms them himself, often on improper foundations, and because they are not fulfilled, he accuses me and other spiritual agents of having deceived him. But know that man deceives himself, and will continue to do so so long as he founds his hopes on his wishes. Men misuse terms. A wish is an inward desire that an event may take place. A hope is an expectation that it will happen, and this expectation has often no basis on which to rest. The mourners who surround the bed of a death-stricken person express a hope he may be restored, but this is a false hope which can never be accomplished, because it is made against a decree which is passed and cannot be changed. People may hope that a person in ill health may get well, for here they have the remedies of art and the natural strength of the sufferer to justify them; but when art has failed, and nature has done all she can do, then hope should not be indulged, and mortals may only wish."

To this I replied, "I fear that mortals are not capable

of making these nice distinctions, and by requiring them you would blunt the feelings which prompt the desire to give relief to the distressed by the expression of hopes or wishes. In the ardor, too, of our affections, we seek to bring down on our cherished objects all the good which we think they deserve and which may increase their comfort ; permit us then to convey our desires in such terms as we are familiar with, and be indulgent to our ignorance. The Great Being whom we invoke will know our thoughts, and not scrupulously weigh the words by which they are expressed."

"You are right," answered the spirit, "and I do not mean to prevent, in your supplications, the use of such forms as you are accustomed to ; my sole aim is, to teach you so to discipline your mind as to lead you to ask only that which you may with propriety request—thus sheltering you from the clouds of disappointment you are apt to complain of. Life is too short to be passed in expectations which may never be realized, and the vain regrets which unfulfilled hopes engender. I have no intention to give a check to the flow of the heart, but rather to guard the tender sympathies from the wounds they inflict on themselves by the defeat of well meant but ill founded anticipations."

I said in answer, "I am wrong in suspecting you sought to weaken the charm which hope conveys to the soul ; and as you express a wish so to discipline the heart and understanding, that their demands may be proportionate to their real wants, and such only as is fitting should be granted, may I so far encroach on the kind interest you manifest towards me, as to ask of you such counsel as may serve to direct my thoughts and actions in the way to produce as much of happiness as my nature will admit ; that so long as I shall rest within your influence, my path of life may be smooth, and my declining years be free from sorrow."

"You ask of me much, and more perhaps than I can perform," rejoined the spirit. "I am a passive portion of duration, not an active principle of moral good or evil. I am no dispenser of benefits to man ; I can only bear him up, that he may receive them from another Source ; and if I appear before you in an embodied form, it is because you are better able to carry on intercourse by seeing the being who addresses himself to you, and because your dim vision

is incapable of beholding a spiritual substance. I watch over man while he reposes on my lap or while he flies on my wings, but am without power to act on his volition; neither is it my vocation to prescribe modes of life or tell by what means we can hold company together. The world abounds in teachers, but they are prone to err by their method of instruction. They do not sufficiently study the form of mind of their several pupils; they do not enough consider the different modes by which knowledge should be imparted, in order that it may take root in different undertandings. They neglect to take notice of the perceptive powers of those they teach, which prevents them from so modifying their precepts that a full and equal sum of knowledge may be fastened on the intellect, although it passes to it through several channels. The teacher is apt to govern others by the method which was adopted to direct himself, and takes the experience derived from a by-gone system, as a present guide to influence more enlarged capacities and control minds which are developing themselves under new combinations of thoughts. I cannot direct you, but so far as you are carried forward in life by my agency, I cannot avoid regarding your motions as you pass on. The events of the world flit before me, and I cannot but regard the uses to which man puts his faculties—how much misery he might spare himself—how much rational pleasure he might command. In this way I have acquired knowledge of man, and this experience, though it does not fit me to be a teacher, yet enables me to give some wholesome precepts, and my regard for your personal welfare makes me willing to give you advice. More I cannot do; yet in this way I may be of service to you, and lighten the burden which you sometimes think weighs heavily.

“You were taught in infancy to pursue the right and shun the wrong, by special precepts which applied to each thought and action. When these precepts became engraven on your mind, experience of the world and interchange of ideas with your fellow-mortals both modified and confirmed them. They then became general principles, such as now govern your conduct. You have long since received all the instruction necessary to form your moral character, and whatever is wanting must be supplied by yourself, if it be not now too late to give a new direc-

tion to habits which appear to be firmly fixed. You may still improve so long as you are with me, for although I may destroy, I often bring to view and even throw a lustre on many objects which have been hidden from sight. I know you believe your disposition was not studied by those who directed your mind, by which error you imagine a bias was given to your feelings and habits which is not in harmony with your natural disposition. In short, you think, that by a different mode of instruction you would have been formed a man of more marked character, and consequently have made in the world a display you find yourself unfit to make now. Every day you say inwardly, that you have about as much to forget as to remember, of what you have been taught. It is possible every one thinks as you do when he has attained your age. Yet it is not certain, that under a different method of government you would have been a better or a happier man; for, after all, these are the two points to be aimed at. Do not, therefore, complain of what you are, but study to make your character better than it is. To do this, occupy your mind with useful studies which will bring forth wise reflections; make every effort to arrive at purity of heart; guard yourself against repining at your condition, but bear it with cheerfulness even if it be less good than you think you merit. Watch over and control the infirmities of temper which are apt to beset people as they advance in life, and let not the decay of bodily strength cast a shade over the vigor of your mind. Look not abroad; but with an earnest intent to be better, look within yourself for the comfort you may stand in need of. By doing thus you will keep your faculties in healthful exercise, their strength will remain longer unimpaired, and you will pass on with a firm step to the end of your career. At the same time you will acquire peace of mind, an object beyond all price; and may indulge the cheering hope, that you carry with you in spirit the materials to form a more elevated and brighter character in another state. I have been your companion through a term of life longer than that which falls to the lot of most mortals; do not depend on my being with you much longer; though this thought should not have an effect to create sadness, for to the good death has no terrors except those the imagination clothes him with. Cheerfulness in old age

is as pleasant to behold as is gayety in youth. It is the evidence of a contented mind, and a partial token of a well spent life. Remember the point of time you have reached *this day*, be grateful, and do not misuse the gift."

At the close of these words I waited in expectation of hearing more, but no sound coming to my ear, after a short interval I looked up and nothing was to be seen. The glass presented its smooth surface, but no form was there to continue the pleasing dialogue. Everything about me looked as it did at first, yet on my ear still rested the words, 'Remember the point of time you have reached *this day*.' My senses seemed to awaken, and I then bethought me that *this day* I was sixty years old. T. W. S.

ART. VII.—CHEAP LITERATURE AND THE NEWSPAPER PRESS.

WITHIN a few years past, as everybody knows, the writing, printing and circulation of books have been increasing with extraordinary rapidity. Indeed, ever since Peter Schoeffer, fellow-worker of Faust, set up his metal types in the city of Mentz, about the middle of the fifteenth century, the progress of book-making has been one of marvellous swiftness. Millions of hands, restrained before, finding a channel open, have seized their pens and poured forth upon the world a tide, either of wisdom or of folly, as the case happened to be, sufficient to work some remarkable result. What prophet, of even the most sanguine temperament, could have predicted the changes that have been thus wrought within the short space of these four hundred years?

If Christianity is the comprehensive, vital principle which we believe it to be, then it has intimate relations with all the lawful employments of human life. Nothing is exempt from its control — business nor amusement, action nor study. With all human interests it has something to do. To all conditions and pursuits it has something to say. The efficiency of our faith, as it dwells in the secret heart, is manifested in its minute and thorough applications to the most various and dissimilar positions in which men can be placed. One of the greatest wrongs ever inflicted on religion

is in conceiving it to be something that ought to be separated from our common avocations. The Gospel is in no danger of being contaminated, or of losing its divine energy, when it is brought into close contact with any right undertaking. Its office is to sanctify life. And though we may resist its admonitions, neglect its promises, scorn its benign precepts and set at nought its holy authority, we cannot, by whatever our frail mortality may do, defile its original purity or tarnish its heavenly lustre. We honor it best by giving it a wider sway. We raise its dignity in the eyes of the world, whenever we afford new illustrations of its righteous spirit, in the humblest sphere. No task that a man's hearty labor can be put to, is beneath the notice of Christ, or his genuine followers. Bring Christian principles to cover any new field of human endeavors, apply them so that they shall be felt and their fruits seen in one new department of human toil, and you win a noble triumph for your Master, for the Church and its Head. To every real Christian these truths are, or ought to be, familiar.

Our purpose now is, especially, to inquire if they may not be applied to the writing and reading of printed publications; particularly of periodical publications, newspapers, and such other serial and cheap works, as come under the same general description. The printing-press, for it is the custom to personify that useful agent, in a state of such diffusion of elementary knowledge as obtains among us, wields an immense influence. For good or for evil it operates, and must plainly continue hereafter to operate, powerfully. Like other strong forces exerted on a large scale, it is capable of doing indefinite mischief as well as bestowing unspeakable benefactions. Its power for harm is proportioned to its power for good. Everything depends on the moral control that regulates it, the moral direction given to it. Let it follow a high aim, be guided by a lofty integrity, and it becomes an instrument of vast utility, of most solemn significance. Conceive it to be put under the unprincipled management of reckless, insubordinate, vicious minds, and how soon it may corrupt a people's heart, nullify their laws, abrogate their government, undermine their best institutions, and despoil them of their righteousness. Does it not become, then, a matter of pressing importance, that its moral character be conscientiously considered?

There is room for a great deal to be said respecting the flood of exceedingly cheap literature of which the age in general, and booksellers in particular, make so loud a boast. Exceedingly cheap literature has undoubtedly become, after making all due allowance for a reduction in the quality of type, paper and binding. Considering the competition created by the multiplication of book-manufacturing establishments through the civilized countries, no other result was to be expected. Demand and supply have acted and reacted on each other in a perpetually stimulating process, provoking from their obscure retreats a throng of loquacious authors, some inspired and others hungry, till the rage — rage of starvation and the divine frenzy combined — has come to be tremendous. For a moderate fortune, comparatively, one might now-a-days purchase a library equal in size, to say nothing of quality, to the Alexandrian. For a few shillings our enterprising bibliopolists will now equip the amplest shelves with volumes, learned or other, of poetry and law, fiction and theology, voyages and biography, travels and history, and the whole circle of the sciences. And this is a subject of congratulation. We would not breathe a whisper of lamentation that such a state of things has been introduced; let us glory in it rather. It is a noble achievement. Knowledge is a grand blessing. Ignorance is fatal; it was never the legitimate parent of a decent offspring. Universal education, notwithstanding all the foolish declamation, the school-boy exaggeration and rhodomontade that in sweeping generalities are lavished upon it, remains a very sublime idea. But why should we deceive ourselves? It would be weak enough for us to be duped into the notion, that all these outward signs are infallible proofs of an enlarging knowledge; that all these writers are men and women of profound genius, or even strict honesty of purpose. We must examine and discriminate, or we shall be cheated. We must take heed what we read, as well as observe the Apostolic precept and take heed what we hear. Let the community fully understand that not everything that gets into print, gets there by virtue of any merit of its own. No small portion of it might be included justly under Carlyle's definition — "a non-entity, embodied with innocent deception in foolscap and printer's ink, and named book"; and in yet other cases we are obliged to question

even the innocence of the deception. Amidst so much chaff and so little wheat, we must choose, and choose carefully, or our fare will be poorer than the prodigal son's. If all the printed material that finds its way upon counters in this nineteenth century were of sterling value, the product of a high order of talent and a pure morality, the renovation of the world needs not wait the tardy lapse of many years for its accomplishment.

The chief purpose of reading, it must be admitted, is to excite and encourage thought, to strengthen the mind's own capacities, to enable it to think for itself. Even the furnishing of information is secondary to this. Now when reading is carried beyond the bound where it fulfils this office, it begins to be worthless. Too many books may provide the temptation, and thus do a serious injury to habits of solid reflection. The mind is pampered to a gluttonous excess, beyond its power of digestion, and so the mental stature is dwarfed. "It is a vanity to persuade the world one hath much learning by getting a great library," says an old author; "as soon shall I believe every one is valiant that hath a well-furnished armory." It is a pernicious mistake, too, to imagine that when much has been read on a given subject, that subject is mastered. We have often thought this a prominent danger, connected with the system of Lyceum lectures that has become so popular among us; and for that reason have not felt unmingled regret that more recently their popularity has waned. To give the young the impression that because they have heard or read a course of treatises on any topic, they therefore understand it, and may be satisfied without going further, is to blind them with a sad delusion. It is to betray them into a false confidence, and puff them up with a belittling vanity. If there is anything that puts sound science in peril, anything that lowers the literary standard and exposes us to a superficial life, it is this. Patient, long protracted, laborious study must continue to be the indispensable condition of intellectual eminence and success.

It is not the least of the dangers attending the extension of cheap literature, that it may unite with other causes to diminish men's respect for secluded contemplation. The tendency now is quite too much in that direction. Deep and lasting works are "born of silence." The bustling for-

wardness of the times interrupts that stillness of solitary meditation, in which true greatness finds its most sustaining and congenial atmosphere. The age has too much haste, and too little stopping to take breath. The eyes are more used than the brain. There is small disposition to emulate that Thracian philosopher who is said to have voluntarily destroyed his own sight, that he might labor the more freely in the discovery of immortal truths. "Many run to and fro," but the effect is not always that "knowledge is increased." The hurry that characterizes other matters — commerce and travel, creeps into our literary customs. Men measure their attainments by an arithmetical computation of the number of pages they go over. Ideas are sacrificed to words. The rule to "proportion an hour's meditation to an hour's reading of a staple author," has but few observers. And yet it is not a mere acquaintance with facts that gives the mind intelligence, or the power of intelligence. One of the first wants of the day is a more complete development of the faculty of thinking. So far as the distribution of books, by means of lowering their prices and putting them within the reach of the multitude, helps that sort of culture, it is an inestimable blessing. When it ceases to do that, it no longer deserves our patronage, and the high-sounding glorification of it is thenceforth turned into "wasteful and ridiculous excess."

Still another qualification of our confidence in the desirableness of an unlimited diffusion of books arises from the fact, that among such a mass of material there must be much that is essentially and positively bad in itself, much that has a moral character decidedly and directly hurtful. We need not rely on any *a priori* reasoning, any alleged imperfection in the constitution of human nature, to support this statement. The facts learned by observation speak for themselves. We find setting through our streets, into our dwellings, from city to city, and from the metropolis into the country, a tide that bears with it an appalling amount of sheer nonsense, unredeemed flimsiness. Purchasers suppose, that because they get so much bulk for their money, they of course get the worth of their money. There could not be a more egregious blunder. Publishers do not in every case, like honest apothecaries, label their poisonous drugs. There are loads of books emptied daily

into the market, which instead of imparting to the reader's intellect, will or affections any healthful spring, kindling in him any pure emotion, or nerving him for any manly struggle, only enervate and defile him, eating away all the elastic energies of his being. There is just attractiveness enough in their style, or just fascination enough in the succession of incidents they narrate, to make them palatable to a diseased, unnatural appetite. Proceeding from a morbid fancy, they generate a deadly contagion. Perhaps their title is captivating; perhaps their prefatory manifesto has so much of arrogant pretension as to impose on the credulous, or so much of assumed modesty as to mislead the well-disposed, while the adder-sting and the serpent-tooth are carefully hidden till the wound is inflicted. We do not speak now of the very worst species of publications — those forbidden by the legal statutes, openly and avowedly infamous, whose sale is visited by legal penalties. We speak of others, that the law does not and cannot easily suppress; in which the false intention is disguised, the diabolical impress concealed. They come most frequently in the form of vapid and silly romances. There is a tissue of improbable events, strange, artificial occurrences, set forth with the trick and tinsel of a meretricious rhetoric. They appeal to all the baser elements in our nature. They minister to a depraved curiosity. They suggest no elevating conceptions, call forth no generous resolves, prompt to no disinterested deeds, instil no right principles, awaken no holy aspirations. A group of unworthy characters are set forth to utter sickly sentiments, and practise detestable vices. If we complain that villainy is represented as successful, sin garnished and clothed in fine raiment, knaves pictured as happy fellows, debauchees as gentlemen, and treachery and blackest guilt unvisited by any adequate chastisement, — why, then, forsooth, we are told that iniquity does not need any external punishment, that it is its own retribution, that things are here only represented as they are in actual life, and that all the novelist has to do is to go on dressing up pollution and publishing the arts of vile rascality! The awful accountability is not to be escaped in this way. Before the solemn judgment of Heaven, at the tribunal of Him who looketh on the heart, such shallow excuses will avail nothing.

Conscience will be interrogated there by a severer questioning, and for every idle word he who gives it utterance or publicity must answer.

It is impossible we should be understood in these remarks as depreciating all works of imagination; pronouncing them all deleterious and immoral; opening a crusade against the whole department of fictitious composition. Our moral code is not quite so ascetic yet, and for the love we bear to the mind's beautiful and delicate creations, we hope it never will be. We have never been able to conceive the state of feeling in which so bigoted, so narrow an opinion could be entertained. It is the very abuse of this department, it is the wrong done it by those who trespass on it with unworthy feet, that furnishes in part the ground of our censure. The imagination is insulted, when its right sphere is invaded by the foul tongues of these presumptuous tale-mongers. They betray uninformed and weak-minded persons into an unjust estimate of what the province and character of imaginative literature are. They occasion a disrelish for its legitimate, wholesome nourishment. They stultify the mind, stain the heart, and destroy all its capacity for appreciating what is fairest and noblest in the universe. They train up a generation of effeminate, mawkish, moonstruck sentimentalists, fit for none of the rough, practical uses of life, regarding love-making as the grand business, or sighing for a return of the chivalrous days of Richard and the knights errant. Any careful observer cannot have failed to notice that works of this description have of late been multiplying in our community. They are imported with great pains from the artificial society of older nations. Feeble imitations of them are executed by our small authors at home. If they can be disposed of for any price among us, it is a sorrowful indication of the condition of the public taste and the public virtue. We have wished at any rate to enter our earnest protest, our serious remonstrance, in the name of good literature, of humanity, of religion and God.

But let us pass on to periodicals. On those that take the form of pamphlets — the magazines, issued at intervals of a month, longer or shorter — it is not our intention to dwell at any length. Whoever has travelled through the country and observed the ornaments that decorate the tables of

parlors and chambers in hotels and private residences, as well as milliners' windows, or has made inquiries in the quarter where accurate information might be acquired, must be aware how extensive a popularity this species of reading enjoys. As pecuniary speculations, many of these publications fail; but then the competition is enormous. We cannot speak of works of this class in a carping tone. It would not be becoming in us, through these pages, to pass any denunciatory judgment. It is rather our privilege to believe, that in many instances they are under the control of right-minded, conscientious men. We often find a sprightliness in their sketches, a truth to nature in their descriptions, a piquancy in their satire, and an amusing assemblage of incongruous things in their editorials, that are quite felicitous and praiseworthy. They not infrequently, as they always should, represent goodness of heart and life as really, not shabbily, a crown of honor and a source of pleasure and peace, while vice disgusts, nauseates, wears an external hideousness, and bears about with it an ever-consuming, all-embittering corruption within. We would only suggest how widely scattered the injury must be, when it is otherwise; and inquire whether a reduction of their number might not be advisable, accompanied by an improvement of their character in equal ratio. No small proportion of that very description of compositions we have been referring to above, as cheap literature, is communicated to the world through these channels. What applies there, applies to some extent here, therefore. Should not the editors of these magazines make it their beneficent vocation, to elevate the common taste till it relishes substantial nutriment and a refined wit, instead of condescending to cater to its present imperfect and ill-regulated demands?

Leaving this class of works, let us look at the prominent position held at present by the newspaper press alone. We say, the efficiency and the universality with which this agent acts on the civilized world, claim for it our deliberate attention. Where is a family without its newspaper? You will find it on the rich banker's table, and on the ottoman in his lady's drawing-room; in the nursery, and the shop; in the country laborer's pocket as he goes home from the village post-office; carefully laid away in a corner of the log-cabin on the farthest frontier; in the hand of the stout

mechanic as he sits resting a moment in the intervals of his toil. To many abodes some dozen of these miscellaneous messengers come, morning and evening, from all parts of the globe. To persons of leisure they furnish the amusement and the gossip of the breakfast-table. The honest farmer slowly pronounces their syllables to his listening children by dim candle-light after the day's work is over, as if they were his law and gospel. Not a few unsophisticated beings, whose experience has not yet been large enough to make them wiser, quote "the paper" as authority from which there can be no appeal, and try with desperate efforts at fidelity to echo its varying tone, and shape their views by its uncertain standard. As soon as a village begins to thrive, it begins to think of setting up its printing-press, and the forth-coming sheets are eagerly looked to by a trustful population as an "inexhaustible repertory" of all sorts of argument and anecdote for the elucidation and adjustment of local and national questions. Now it is impossible that an instrumentality so almost omnipresent should not be among the most operative causes that mould the public customs and guide the popular opinion. It not only expresses, but it helps to form the prevailing sentiment. How elevating and ennobling the influence, which we may suppose to go forth from the thirteen dailies and some thirty weeklies that are sent abroad from the printing-offices of this city! Admitting that public opinion is that fearful thing which most men hold it to be, the remark attributed to Napoleon, that four hostile newspapers are more to be feared than a hundred thousand bayonets, does not over-state the truth perhaps, nor detract much from that *kind* of courage that its reputed author was most distinguished for. What the influence of this sort of writing would be if it should go on hereafter, accumulating its power as it has for some time past, one would hardly venture to predict. The first weekly gazette in the English language, the "English Mercurie," was published, we believe, no farther back than the time of Elizabeth, for the purpose of informing the people of Great Britain respecting the stirring events of the continental campaigns, and especially the movements of the Spanish Armada. And the great proportion of the present newspaper circulation has been the growth of the last century. In the year 1724, we find three established journals

spoken of as circulated in England; in 1790 fourteen millions, thirty-five thousand, six hundred and thirty-six single papers were sold in that kingdom. In 1828 the number of newspapers issued in the United States was estimated to be eight hundred and two. At present the number is almost incalculable.*

Now let it be remembered, that not editors and publishers alone are responsible for the moral and literary character of the journals they issue. The whole community are responsible. Individuals are responsible. If it is a fact that they are under the sway of an editorial class, they should sedulously see to it that this sway does not pass into a despotism. They should no more allow themselves to be dictated to and blindly led by such a body in their political, social and literary creed and conduct, than by a dogmatic priesthood in their theological affairs. Weighty as the effect of the newspaper press on the public must be, the well-informed portion of that public have a perfect right, in their turn, to decide very much what the kind of that effect shall be. The nature of the demand will go far to determine the nature of the supply. It is right therefore, and essential, that the whole community should inquire what the errors and sins of the newspaper press are liable to be, that they may be protected. Possibly they all have a deeper interest than they are fully aware in the question.

The simple consideration of the amount of time devoted to perusing the contents of the weekly or daily sheet, is by no means an insignificant one. Reckon the hours spent in this way by the entire populace, and what a vast sum of hours, months, years, will soon be counted, — either wasted or improved. Suppose it is column after column of unrelieved trash you read, collected follies, idle scandal, empty rumors, unprofitable controversies on unimportant topics, stupid anecdotes, crude essays, narratives of improbable and marvellous incidents printed for the sole purpose of attracting a gaping wonder, — and what benefit, in the widest range of possibilities, can you expect to reap

* D'Israeli tells us that the first newspaper in Paris was published about 1632, by Renandot, a physician, who fell into the practice of collecting news for the amusement of his patients. He also suggests that the title *gazetta*, applied in Venice where the first newspaper in the world was issued, may have been "derived from *gazzera*, a magpie, or chatterer."

from the strange agglomeration? In this human life, so crowded as it is with opportunities for useful, beneficent, manly action, so sacred as it is in its import, so stern in its calls for earnest work, so importunate for instruction, so tried by suffering, and rendered precious by ennobling pleasures, so sublime in its intimations and prophecies of the eternal life hereafter with which its destiny is joined, how shall we find time to squander away in an indolent entertainment of the faculties, which does not even merit that name of entertainment, and leaves no trace of honorable impressions?—Again, referring to the contents of the newspaper, take the part that, to all but business men, seems most devoid of consequence, the advertisements of merchandize. Doubtless these are often the most harmless, and often the most serviceable communications to the public. And yet signs of iniquity are sometimes seen there. Mischief is plotted, and comes, with unblushing front, out of its dark dens and lurking-places into the light, there. Without particularizing more definitely, it is enough to say that things are paraded forth and offered to society which are worse than a plague to it. What the law cannot do, and what the conductors of the prostituted paper will not do, let a conscientious and resolute public take it into its own hands to do, by discountenancing and resisting such indirect impeachments of its own virtue. In this same advertising department falsehood occasionally tells a lying story, in the anxious attempt to attract a crowd of purchasers and procure a gain-getting traffic. But sensible individuals know very well how to take these eulogistic passages, we suppose; they are apt to suspect that the professed kindness to the short-sighted buyer, and the fulsome praise of the unrivalled assortment, are not wholly disinterested; and so the nuisance, defeating its own end, will presently abate itself. In some of these pompous and even poetical descriptions of the wonderful qualities of wearing apparel, and the efficacy of certain nostrums and medicaments, there would be an inferior species of humor, from the grotesqueness of the imagery, if it were not for the sad reflection that somebody must be cozened by them. For it would be an excess of charity, to believe these dealers are such indifferent financiers and benevolent harlequins as to entertain the rabble at their own cost.

One class of papers — we are only surprised it should be patronized sufficiently to be so large as it is — take a peculiar satisfaction in presenting to their readers all the minute details of the most loathsome and disgusting crimes that are committed far and near. A like sanguinary disposition appears in the unaccountable fancy for gathering together the recitals of all manner of mischances, prolonging the chapter of accidents, horrible catastrophes, awful calamities, shocking explosions, and every conceivable terror; though these have the partial apology of heightening our sense of our frailty, showing us through how many paths we can run into suffering and destruction, and cautioning us from incurring similar misfortunes. But for the other practice, that of minutely portraying every feature of depravity, every instance of guilt, real and imaginary, actually occurring, or the product of some fertile invention, we can construct no adequate excuse. It familiarizes to the mind offensive pictures. It leads the young to treat violations of Divine and human law as trifling matters. It suggests vicious courses to those who have not yet entered upon them. It gives the fatal bias to some that hitherto have been only leaning towards transgression, and plunges them into the descending career that ends in ruin. It is quite supposable that there may happen instances in which the publication of the record of a criminal trial, for example, may be harmless, or even salutary. But it is preposterous to pretend that usually such reports are otherwise than demoralizing in the extreme. They amount to a systematic schooling of the uninitiated into the vile mysteries of sin. They furnish a text-book for degradation, with rules and examples. They introduce thieves, cut-throats, robbers, swindlers, seducers, forgers, and incendiaries into company where their personal presence would never be tolerated. If we are brought to the miserable, sinning victims themselves, let us speak gently to them, as Christ would, and compassionately entreat them to return to brighter and more peaceful ways. But, by common consent, let these images of their wretched lives thrust before us with a gloating satisfaction that loves to feed on garbage, or in a vein of wicked pleasantry that recommends baseness and delights in a brother's fall, be ejected unceremoniously and promptly from our fellowship.

Another point to be examined, is the relation that newspaper literature bears to the standard of general literature. In one sense, these smaller journals give a direction to the popular reading. They infuse a certain taste, and besides, they place newly issued works before the community, and undertake to utter a sentence upon them, recommending or condemning them. Men of intellectual habits, of course, would not derive their estimates solely from this source, nor regulate their purchases by any other than the decisions of their own independent judgment, or some high literary tribunal. But with a multitude the case is different. To a degree the newspaper partakes of the character of the quarterly or monthly review. It is critical, and by its critiques some persons are guided, some works have their fortune made or lost. Now is it not a serious and responsible office to be entrusted with, to have the guidance of the popular reading, even in any inconsiderable measure? Can it be discharged thoughtlessly with impunity? Is not the whole puffing system, not only baleful in its general influence, but dishonest, — dishonest to the reader, dishonest to the author, dishonest to the cause of sound learning? It is well understood that with some journals, — not with all by any means, but with some, — this subject is left to be conducted on the most venal principles, or no principles at all. A writer condescends to puff himself, or to pay the organ for puffing him, or at least helping to swell the wind-bag; and a few shillings more or less of price determine what encomiums shall be lavished upon a book, and with how much heralding and laudation it shall be ushered before the world. The business is guaged and marked with as much accuracy, as a retailer's yard-stick or balance measures the stipulated quantity of goods. It will be laying down no very startling proposition, we presume, to affirm of any man who will allow the mind's immortal treasures and the interests of sound knowledge to be thus dealt with through his means, that he is entitled to no place of respect in the republic of letters. Let us beware how we commit ourselves to his piloting.

But probably the sins of the newspaper press which are most frequent and glaring, if not in fact the most flagitious, are those which appear in connection with its political aspect and discussions. In this country every party and

section of a party in politics, as every sect and subdivision of a sect in religion, is allowed to have its organ, and thinks its freedom grievously abridged, if it is not suffered to speak out whatever its will may dictate. The consequence is, that both partisanship and sectarianism rush into more flagrant excesses, more exclusiveness and denunciation, than would be possible without these stimulating helps. Our form of government is precisely such an one that, while it encourages every man to feel that he has a right to express himself in relation to its administration, it yet imperatively requires, on the part of the people at large, in order to its permanence, success or security, a higher order of intelligence than any other on earth. If we have not sound sense and enlightened views, we are nothing. Yet to open our periodical issues, on the eve of a national election, who would imagine that such a truth had ever dawned upon the minds of the citizens? There are some editors, noble examples, that preserve their moderation, trespass on the sanctity of no man's private reputation, respect the rights of an enemy, and restrain their speech within the bounds of decency, truth and justice. They aim at a fair, courteous defence of cherished principles, ardent perhaps but never insolent; and they seek with all their honest might to implant the convictions that are dear to their own hearts. Honor to them for the light they give and the hopes they inspire and sustain! Who, when he seriously deliberates, can doubt one moment, whether such a blameless course is the wisest, the best, the noblest, the most politic and effective even, in the long run, and the only one that God can sanction or the better verdict of humanity approve? And yet here, on the other hand, are masses of calumny, vituperation and ribaldry; billingsgate too low for the stable or the gaming-house; ruthless onsets upon inoffensive characters that are unfortunate enough to be candidates for official stations, and sweeping condemnation of every living soul that is so presumptuous as to have an opinion of his own, unless that opinion squares with the party cry. The editors are faithful disciples, in fickleness and suppleness, of that prototype of their order, Marchemont Needham. Weeks and months, these political papers, so styled by courtesy, are absorbed and swallowed up, not in a spirit of generous patriotism, not in an ambition for a tho-

rough statesmanship, not in a devoted study of political measures and courses of policy, but in petty strifes, sectional discords, personal bickerings and animosities. They are steeped and saturated with a drivelling passion, a blustering vulgarity, much more befitting the cock-pit or the boxing-ring than the hallowed arena where the civil state of millions is put at stake and passed upon. With a perseverance in malice worthy of a better cause, they go back to the remotest periods in an obnoxious individual's life, scent out the foibles of his youth by that peculiar instinct they are so richly gifted with, fabricate charges where they are wanted, and hunt him down by every injurious imputation. Committed to one particular cause, and that one not seldom self-interest, they are effectually cut off from advancement, from receiving light or imparting it.

We mourn the sins of our country, the iniquities with which as a nation we stand chargeable before earth and Heaven, the stains of blood and cruelty and blackness that rest upon our robe. The worst and darkest of them all — the parent of them all — is, that a wicked divorce has been decreed between our government and our faith, our law-making and our religion, between politics and principle, statesmanship and virtue. Our rulers are not chosen for their moral soundness and integrity, their consistency or their righteousness; nay, too often that does not enter in among the least and more insignificant qualifications. It is put lower in the scale than physical comeliness! In bringing about such an order, or such a disorder of things, a profligate press has done its full share. Mr. Jefferson's observations on this evil, in his second inaugural Address, in which he takes the ground that the firmness of the nation is adequate to any degree of this sort of trial, are more complimentary than safe. It is right, that every sincere conviction of every name should have a free voice. God forbid it should ever on these shores be otherwise! It is *not* right, that licentiousness should be defended and triumph under the title of the liberty of the press. God save us from that perdition! We shall never be a rightly governed people till we are a rightly-instructed people. What more active instrument of such instruction than a rectified, high-principled newspaper press? By that method, or by some method, and by all methods, we must be

renewed in the spirit of the mind, or we shall never prosper — never work out a political, or a personal salvation.

We have spoken thus of the perils and vices to which our common periodical publications are exposed. Numerous and threatening as they are, they may all, by rigid effort on the part of their conductors, and a correct tone of feeling through society, be escaped, and then such works will be blessings of indescribable worth; they will deserve the praises which it is the modern fashion to heap upon them; they will challenge from us all the respect that has been paid them by such men as Dr. Franklin and Dr. Johnson, the latter of whom in his more advanced age is said to have remarked, much as Scott remarked of individuals, that he never met with a newspaper without finding something he should have deemed it a loss not to have seen, never without deriving from it instruction and amusement. But if they yield, as it must be confessed they too often do, and become but filthy "scavengers of the world's highways," they can only be subject to the opposite sentence of Coleridge, who calls the poring over such productions a destruction of time — "a sort of beggarly day-dreaming, during which the mind of the dreamer furnishes for itself nothing but laziness." To "laziness" we would add, moral decay, perhaps dissolution. What we have desired especially to insist on, is the necessity of personal vigilance and care. Any change for the better must be gradual; it will never be introduced at all, unless the individual, throwing off no responsibleness upon his fellows, takes up the burden of attention and admonition and example of himself. Whoever finds works making their entrance amid the sanctities of his fireside, which bear the stamp and seal, not of a pure morality, but of a wanton recklessness, let him, as a Christian, spurn them from his home. Let him not only refuse to pay for and receive and encourage them, but let him, on all fit occasions, frankly and fearlessly tell his reasons. Let him remember the hallowed treasure lodged in the sinless breast of childhood, and not suffer that to be defiled, and its tastes perverted. Let him shield the young from such contamination. As a good citizen, as a faithful father, as a true Christian disciple, as an upright man, let him make his voice heard for truth, wisdom, human welfare, progress and holiness. Let him heed the solemn counsel of the an-

cient Lawgiver, and let the words which he keeps in his heart, and teaches diligently to his children, and talks of as he walketh by the way, as he lieth down and riseth up, and which he writes upon the posts of his house and on his gates, be those words of commanding and venerable majesty, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." So may he serve his country and his country's Almighty Protector, keep his hands unsoiled by guilt, his mind sound and free, his spirit at peace and strong, and have the light of the Lord's countenance lifted up upon his habitation.

What has been advanced by our own countrymen, if said in season, might go some way towards forestalling criticism from abroad. But that criticism has not been spared us; it has been poured out in no stinted supply; and we are left either to be angry and resentful, or to be indifferent, or to attempt to profit by it. Great Britain has been peculiarly profuse of her counsel, and has perhaps fulfilled the functions of her maternal relation, rather by the frequency and directness, than by the spirit and temper of her chiding. Not one year out of the last six at least has passed without some evidence on the part of the "Quarterly," of its recognized and felt obligation to give line upon line and precept upon precept. Another journal avows, that "the newspaper offices may be said to be to the Americans generally, what the gin-palaces are to a portion of the London population — the grand source whence they derive the *parabulum* of excitement." As to the notorious articles in the "Foreign Quarterly," which appeared some three years since, the antidote to their extravagance may be found sufficiently in the decent moderation of the "Edinburgh," and the express reply of the "Westminster." The tourists, too, have afforded this topic a large place in their invaluable reminiscences, and have trodden, each in the steps of another, with singularly scrupulous *esprit du corps*. We have only, in answer, to offer these brief considerations. Such extraordinary unanimity naturally begets a suspicion of a little borrowing and lending. Each voice has not quite the value of independent and original testimony. The lampooned, too, are not very apt to feel much indebtedness to the vehicle through which the pasquinades are communicated. Besides, if these authors suppose that they

are persuading any credulous souls into the belief, that far worse papers are not printed in London every day than on this side the sea, we must disabuse them of their error. They should know the subtle power of a petty jealousy, and seek to understand what is ill-graced, and what becoming between those who have faults in common. Beyond this we have only to add, that extreme sensitiveness on our part only betrays weakness ; that recrimination will never rebut the sweeping declarations our friends have been continually repeating since Rev. Sydney Smith — peace to his laughter-moving memory — with a few dashes of his brilliant pen gave us over to mental darkness in a single paragraph ; that slander will always “ plague the inventor ” more than the slandered ; and that the best use we can make of an overstated censure is, to be reminded of those real deficiencies that yet remain, and of which conscience may yield us all the needed knowledge.

When the possibilities of good are regarded, that lie within the scope of a newspaper’s purposes, it really appears no trivial or ordinary thing. What various and thrilling messages does one such swiftly journeying courier, with its diversified and mingled contents, bear to a thousand bosoms ! Tidings from distant oceans, and across broad continents, to some sequestered cottage on a lonely hill-side, to elate with pride or joy, or to smite down with sorrow and confusion, some solitary dweller there. Learned statesmen change their far-sighted policy in obedience to its latest intelligence. It gives swifter wings to commerce. One little item in its mottled pages will agitate with alarm all the merchants and brokers on a great city’s exchange. It overwhelms communities with awe while it chronicles the mighty providences of God, and turns them pale and dumb with astonishment while it announces the overthrow of ancient dynasties, revolutions in empires, the success or the destruction of vast fleets and armies. It registers the marriage, and the death ; — it tells in few and simple words the fact of sacred meaning, that contains beneath it an affecting tragedy for many silent breasts. It creates sudden rejoicing, and mourning. It stirs the enthusiasm of those who long for the improvement of their race, by its fresh accounts of new discoveries in science and philosophy, and new movements of philanthropy. Its list of disasters at sea,

and its notices of the passages of ships from port to port, convulse with agony to-day some — mothers, and fathers, and sisters, and lovers — who yesterday were happy ; and they give rest and satisfaction to the anxious and troubled, on whom a grief with which the stranger could not intermeddle has been preying in secret for weary years. It makes some stout-hearted men wakeful all the night, and closes some long-waking eyes in a blessed sleep. It lifts up the lowly, casts the proud down ; it makes the penury of the trembling poor more frightful ; it suggests suicide to the starving and the broken-hearted ; it offers selfish hypocrisy one more brief triumph ; it rivets the chain of oppression ; it goads into more furious madness the violence of war. It scatters disappointments and hopes, pleasures and tears, on either hand, wherever it travels. This is no fanciful exaggeration, but the plain reality. And we venture to say it is more than can be affirmed of any volume ever written, of any work in the whole compass of literature, — Shakspeare's, Homer's and Dante's, not excepted.

What more is needed then, but that the conductors of these powerful organs should learn to feel the dignity of their vocation ; that they should make this science of journalism what it is capable of being, and what it ought to be ? We once heard the question asked, by a thinking man, — why might we not have in the United States a magnificent American newspaper ? And why might we not ? The external obstacles seem to be very few, and they might easily be reduced. We are troubled with no such governmental censorship as has at different epochs kept a tyrannical watch over the press in France ; the only censorship is that of an inquiring, many-sided, and therefore comparatively impartial public. We are embarrassed by no newspaper tax or duty, such as has been long imposed in the realm of England by the statutes of George III. and William IV. Nearly every facility would seem to exist to render such a project feasible, and give it a pledge of success. A journal like that we speak of should have for its editorial management more than one of the strongest, ablest, best-furnished minds in the nation, as some of the great papers in the Old World have, — minds that are marked by genius, talent, and tact, of a profound research, and a ready adaptability. In order to this, perhaps it

would be necessary that the number of our periodicals should be somewhat diminished, and the support now extended and divided among so many, combined and concentrated within a smaller compass ; otherwise the expenses of so costly an establishment as we refer to could not be sustained. The *Constitutionnel* is said to have had, at some periods of its history, if it has not now, a circulation among twenty thousand subscribers, and twenty thousand copies of *Chambers's Journal* are disposed of weekly. In a literary point of view, such a change would probably involve little loss, but rather no inconsiderable gain. And to effect this, our model newspaper must represent more than a single interest of the nation. Slighter shades of difference must be blended in a general and broad purpose. Minor causes must be merged in a grand common cause, which should rise up loftily and overtop all less concerns. As such an organ would foster, so it would soon indicate, a higher style of conversation and epistolary intercommunication, than now obtains among us. It should embrace a vast field of thought, from the more abstruse and recondite to the more playful and familiar. Something of the character of the voluminous Quarterly, the critical Review, the Edinburgh, the Dublin and Blackwood's, should pertain to it. Sportiveness, humor, and wit—only provided it be right genial humor, and a genuine tasteful wit—should blend with a staid gravity in its harmonious design. As much of real humanity and vivid intellect breathes and flashes in the pages of some of the pure and most reputable periodicals across the sea, professedly dedicated to fun and frolic,—in our opinion vastly more—than in many of much more dainty and prudish pretension. It should have the point of Junius, without one particle of spleen or malice. It should be independent of faction, clique, or sect, of prejudice and bribes. It should embody, if possible, the temper, aims and aspirations of a manly, generous-hearted, free-minded people. It should contain the debates of deliberative assemblies, the argumentation of thoughtful statesmen, the results of labor and study in all the professions, law, medicine, and theology, records of progress in the various sciences, lessons for the agriculturist, the manufacturer, the mechanic, statistics and theories of commerce, dissertations on the drama and the other elegant arts, the

pleadings of the philanthropist, and the gentle admonitions of a holy faith. It should be full of vigorous, throbbing life, and abhor stupidity. It should be liberal and righteous, battling with all narrowness and sin. It should be a supporter of our Constitution, and an enlightened advocate of the world's least considered inhabitant, and so worthily discharge no light portion of the exalted mission of this age and country. Its leading, inspiring idea should be as sublime as the idea of man himself, — the development and expansion of all his divinely given powers, the perfection of his immortal being. And it should be purified by the spirit that dwelt in the Prophet of Nazareth.

F. D. H.

ART. VIII.—TRANSLATIONS FROM THE GERMAN.*

THERE will doubtless be various opinions as to the value of these three additions to our literature. To some people all translations from the German (and we do not much wonder at it,) are a weariness of the flesh. Such seek probably for what they can never find. If they are looking for a really interesting, natural story, or a quite intelligible philosophical essay, done into English, they will look long in vain. The former is not in German as far as our experience goes, and the essay, to be thoroughly intelligible, must be read in the language in which it was written. The plain case is, that we must take nations and national literature as we find them. The Germans have enough that is good to repay the trouble of mastering their language, but it is of their own kind, and must be read always in their spirit.

* 1. *Flower, Fruit and Thorn Pieces, or the Married Life, Death and Wedding of the Advocate of the Poor, Firmian Stanislaus Siebenkäs.* By JEAN PAUL FRIEDERICH RICHTER. Translated from the German by E. H. NOEL. First Series. Boston: J. Munroe & Co. 1845. 16mo. pp. 348.

2. *Correspondence between Schiller and Goethe from 1794 to 1805.* Translated by G. H. CALVERT. Vol. I. New York and London: Wiley & Putnam. 1845. 12mo. pp. 391.

3. *The Aesthetic Letters, Essays, and the Philosophical Letters of Schiller.* Translated, with an Introduction, by J. WEISS. Boston: Little & Brown. 1845. 16mo. pp. 379.

Of the three books before us, we feel ourselves drawn first to that of Jean Paul. "With all his faults we love him still." Goethe and Schiller are great names and them too we love; but if we had to choose from all the Germans but one, we should say, give us "Jean Paul the only." There is in him an originality, a richness of metaphor, a broad humor, to which we always return with new delight. He is suggestive too in the highest degree; and rightly understood, there is in his works a depth of wisdom, a liberality and right-mindedness, such as we find almost nowhere else. Huge he is and unformed; often, it must be confessed, tedious. His similes are far-fetched, his sentiment strained, his descriptions overwrought; but yet we toil not in vain amongst his rubbish. Our pains are always repaid with some rich jewel of illustration, or we find some great truth of life unawares.

The work of which we have here a translation is certainly less fitted to impress favorably an English reader, than several others which might have been selected from Jean Paul's writings. Yet on the whole the book is pleasanter reading than we should have expected. It is in form a novel, of which we have as yet only the first volume, comprising the history of "the married life" of the hero, whose "death and wedding" are still to follow. This strangeness in his titles is, as our readers no doubt know, one of Richter's peculiarities. The justification of it we are to see in the next volume. At the opening of the story, Siebenkäs, its hero, is just expecting the arrival of his bride, Lenette, from Augsburg, all things being in readiness for the marriage. The bridegroom's impatience is made to vent itself in the quite characteristic remark, that "*seeking* was invented by the devil, and *waiting* by his grandmother." She comes not, however, on that day, but the next, and the ceremony is duly performed. The reader has now to go on with the new-married couple in a course of constantly growing unhappiness, arising out of their entire unsuitableness to each other. He is a scholar, refined, sensitive, an ardent lover of nature, a philosopher; she simple, ignorant, quite uncultivated, and moreover, in the structure of her mind, wholly incapable of ever assimilating with him. Hence is made to arise, without absolute fault on either side, the most refined misery. We can hardly point out where either of them is

in the wrong, yet they go on, mutually estranging each other. The effect upon our mind is somewhat like that of one of Godwin's novels. It is painful, because it seems almost as if we might, in spite of ourselves, do just the same thing.

The details of their increasing poverty and unhappiness are very minute. Some of their difficulties are not unamusing. Take as an instance the following account of a morning's scene. As the only resource in their impoverished condition, Siebenkäs had conceived the idea of writing a book, and was on every account therefore exceedingly anxious to be undisturbed.

" 'O! I will soon manage matters,' said he cheerfully; and he set himself to work to-day more diligently than usual at his writing-desk, in order that by his 'Selection from the Devil's papers,' he might the sooner direct a considerable stream of wealth into his house. But now another sort of purgatory-fire, which I have been unwilling to speak of before, was kindled and blown into a flame around him, and he had sat roasting in it since the day before yesterday. Lenette is the cook, and his writing-table the gridiron. During the mute quarrel of the preceding days, he had unfortunately become accustomed to listen attentively to Lenette whilst he was writing. This confused his thoughts, and the slightest step, every little shock, affected him as though he were suffering from gout or hydrophobia, and continually stifled one or two young thoughts in their birth,—just as a louder noise causes the death of a brood of canary-birds and of silk-worms.

" At first he kept his feelings under tolerable control; he reflected that his wife was obliged to move about, and so long as she had not an abstract body and abstract furniture to handle, it would be impossible for her to glide through the room as noiselessly as a sunbeam, or as her invisible good and bad angels behind her: but whilst he was thus listening internally to this *cours de morale* and *collegium pietatis*, he quite lost both his satirical conceptions and the context, and wrote worse and worse.

" However, on this morning after the profile-evening, on which their souls had shaken hands with each other and renewed the royal alliance of love, he felt he could go to work more openly, and said to his wife: 'If possible, Lenette, don't make much noise to-day; it disturbs me in my labors for the press.'

" 'I thought you could scarcely hear me,' answered she, 'I glide about so gently.'

" Long after a man is past the years in which he sows his wild oats, he has still single weeks and days of folly to go through.

Verily, Siebenkäs made the above-mentioned request in a foolish moment; for he had now burdened himself with the task of watching, during the whole time he was thinking, what Lenette would do after receiving the petition.

"She tripped over the boards of the room and the web of her household work with light spider's feet, for, like other women, she had not contradicted with the intention of resisting, but simply for the sake of contradiction. Siebenkäs was forced to be very much on the alert to hear her hands or feet; but he succeeded nevertheless, and little of what passed escaped his attention. When we are not asleep, we pay more attention to slight noises than to loud ones: the author now listened to her every movement, his ear and soul were linked to her, counted her steps, followed her wherever she went, — in short, he was obliged to break off suddenly, jump up in the midst of the satire entitled 'The nobleman with the ague,' and call out to his creeping partner, 'I have been listening for hours to this tiresome tripping. I had rather you would trot about with two loud sandals shod with iron for beating time, than walk so; pray go on as usual, best one.'" — pp. 160—163.

This passage, and the whole account, of which it forms a part, of the annoyance experienced by the author from household noises, is somewhat remarkable, when we recollect the description of Jean Paul's own study, as given by Carlyle in an extract from Döring: —

"Richter's studying or sitting apartment offered, about this time, a true and beautiful emblem of his simple and noble way of thought, which comprehended at once the high and the low. Whilst his mother, who then lived with him, busily pursued her household work, occupying herself about stove and dresser, Jean Paul was sitting in a corner of the same room, at a simple writing-desk, with few or no books about him, but merely with one or two drawers containing excerpts and manuscripts. The jingle of the household operations seemed not at all to disturb him, any more than did the cooing of the pigeons, which fluttered to and fro in the chamber, — a place, indeed, of considerable size." — *Miscell. i. 9.*

We must confess to having never been able to recal this scene without a feeling of admiration not unmixed with wonder. But what shall we say now, to find that this apparently abstracted student was, at times at least, sensitively alive to every sound!

In the passage above given we have an instance of Jean Paul's habit of generalizing upon the peculiarities of women.

From any of his novels we might select pages of such remarks. In this one, for instance, besides a whole extra leaf on women's gossip, we have : —

“ Lenette had the womanly foible, that is habit, of disguising her reconciliation even after her anger was past — at least of deferring it, and proposing a re-examination of the processes after pardon was passed.” — p. 153.

“ He justified himself sufficiently, as he thought, [for employing a style of speech which his wife could not comprehend] by maintaining that she always had some remote conception of his meaning, even when he selected the most learned technical terms and the most choice allusions, in order to practise his ear to them. Women, he said, always catch a distant and indistinct glimmering of everything, and do not therefore waste the time which may be more profitably employed, in tediously investigating and weighing the words that are incomprehensible to them.” — p. 176.

“ A woman is the most inconsistent compound of obstinacy and self-sacrifice that I am acquainted with. She would permit her head to be cut off for the sake of her husband, by the Parisian executioners, but not the hair upon it : she can also deny herself much for the sake of others, but nothing for her own sake : for a sick person she is capable of depriving herself of three nights' sleep, but for the sake of her own rest she cannot break off one minute sooner her nap out of bed. Though neither spirits nor butterflies have a stomach, they cannot possibly eat less than a woman who is going to a ball or the altar, or who is looking for guests ; but should the doctor and her own body be the only just cause and impediment why she should not eat an Esau's mess, she devours it directly. Men, in their sacrifices, exactly reverse all this.” — p. 178.

“ At first the conversation of the two men fell, like that of women, upon persons, not upon things ; with this difference only, that they called their chronicle of scandal biography of scholars and historical literature.” — p. 197.

“ Lenette had two feminine bad habits. The one was, that of delivering every commission to the errand-girl in the room, and then going out with her and repeating the same order over three or four times ; the other was that, shout as loud as he might, she always asked first ‘ How ? ’ or ‘ What do you say ? ’ ” — p. 197.

“ Women like to put off ; men to act. With the former we best gain our ends by patience ; with the latter, as, for example, with ministers of state, by urgency.” — p. 311.

We stop in our extracts, not by any means because we have exhausted the store, but because these are enough to

show what we mean. How much truth there is in these characteristics of women, and others which abound in Jean Paul's works, it would be presumption in us to pretend to say. Amongst his countrywomen we have heard him quoted as an oracle on this subject, but it seems to us, we confess, not unlikely that his sphere of observation was too limited, for us to take him as the expounder of this mysterious text.

There are several other passages which we had marked for extract, but too much space has already been taken up in this way. One more, however, we give, as containing that remarkable allusion to the pearl-oyster, which in a modified form is found more than once in Jean Paul's writings, and which some of our readers may recognize as having seen elsewhere.

"Nothing tends more to excite our humor and render us indifferent to the honor of rank alone, than the circumstance of our being obliged to substitute for the respect due to our rank the honor to ourselves personally, or to our intrinsic worth, and to protect the inner man with philosophy against external injuries; when, like the pearl-oysters, we must stop up the holes that are bored by worms in our mother-of-pearl with the pearls of maxims: and pearls are better than uninjured mother-of-pearl — a thought I should write in letters of gold." — p. 256.

The sequel of the story is to follow in another volume. It is in amount this. The unhappiness of the married pair is aggravated by the discovery on his part of an unconscious affection growing up in his wife for a friend of theirs, and constant visiter, a stiff, formal pedagogue, between whom and her it is evidently the intention of the author to show an affinity. To secure her happiness, and for his own relief, Siebenkäs adopts the strange expedient, favored by an extraordinary resemblance between himself and a friend of his, of feigning death, and assuming his friend's name and place in the world; the friend, in the meantime, departing on distant journeys. Lenette is married to the man of her choice, but does not long survive, and finally Siebenkäs himself, having found a congenial spirit, is made happy.

In all this, there is, as is observed in the preface to the American edition of the work, an evident resemblance to the "Elective Affinities" of Goethe, "a story," the preface says, "on which all the phials of their moral indignation have been somewhat hastily poured by our English critics."

And yet the case seems to us a very different one. In Jean Paul's book, though there is occasional grossness and want of delicacy, — as in what German novel is there not? — yet there is nothing impure. The whole breathes a healthy air. The unpleasing details are subordinate to the general high tone of sentiment and thought. But in Goethe's work it is otherwise. There seems to us to be an air of voluptuousness about the whole book, whilst there are passages which surely no modest woman can, without a blush, confess to have read. If now it should be asked what is the moral of this book, we should hardly be able to point out any one truth which it is its purpose to illustrate, nor judged by certain critical rules, can it be said to have any moral at all. And yet it is full of instruction. It is the moral of a life — the life of a man full of all the best feelings of humanity, pure, generous, sensitive, suffering under one of the sorest trials which man is called to bear. The story is a painful one throughout. The fate of Lenette is a tragedy — a tragedy such as meets us on every hand in our everyday experience; a history beginning with joy and innocence, and going on through knowledge won by suffering to disappointment and death. We commend the book to our readers as worthy their notice, and we mistake if they can finish the yet forthcoming volume without finding their hearts deep-moved within them.

The "Correspondence between Schiller and Goethe" will probably be to many the most interesting of the three publications, whose titles we prefix to this article. It gives the letters which passed between these two remarkable men at the most busy and fertile period of their lives. As we read on, we are filled with amazement at the literary activity of which we here see the proof. We seem, as it were, to be admitted behind the scenes, and though we are no nearer the secret of how the wonders are wrought, we at least see the actors in their moments of preparation and rest. Few persons, we think, will read these letters without having their sympathies strongly awakened for Schiller. It is evident, almost from the first, that the spirit is struggling with the infirmities of the body. Almost every letter says something of ill-health and suffering. Yet with all this, he bears the heavier burden. He has the responsibility of the *Horen*, the periodical, with the publication of

which this friendship seems to have begun ; at the same time he is engaged on those great works of his, now immortal ; and yet with what an ever ready sympathy he enters into the labors of his friend ; criticises his works at full length, and sometimes, it would almost seem, finds in them more than the author himself thought of !

But we by no means wish to institute any comparison here between the two friends. There has been only too much of that already. We fully agree with Mr. Weiss in his remarks prefixed to the translation of the "*Aesthetic Letters.*" The two are to be considered rather as the complement of each other, than compared. "Neither was Goethe the whole man, nor was Schiller the less complete one, he has been represented. But it is in the very distinctness with which they developed respectively the two elements of Humanity, the Real and the Ideal, that we ought to discern, not only the special mission of each, but the still higher mission of both united."

The translation of the "*Correspondence.*" we should judge to be extremely well done. We have not the original by us to compare, but the book sounds like English, and the metaphysical parts are well-nigh intelligible. We are sorry that the translator should have thought it necessary in his preface to assail with quite so much vehemence the discourse delivered before the Phi Beta Kappa Society, at Cambridge, in August last. By foul language the best cause is injured, and a bad cause not advanced. Such expressions as "pages reeking with calumny," "monstrous brood begotten by presumption upon a pharisaical morality," "nauseating insipidity," "puerile incompetence," are hardly decent in such a case. A difference of opinion will excuse some degree of warmth, but such violence as this is apt to inspire a doubt whether the judgment may not be somewhat blinded by passion. For our own part, we are not prepared to justify all that was said in the discourse alluded to ; there are some things there affirmed of Goethe of which we never heard ; but we have always supposed that nobody at all familiar with his private history, would think of setting him up for a saint, and even his admirers have not always been blind to certain defects in his character. We do not deny — no one can who reads his works — the versatility of his genius ; we find in him much that is great

and admirable ; but the general impression left on our mind by all that we have read, seen or heard of Goethe, is of an intense selfishness. Nay ! take this very book, the "Correspondence" between him and Schiller, and let any plain man who knows nothing else of the two read it, and we are much mistaken if he does not get the impression, that whilst Schiller is full of admiration and love for his friend, Goethe seems to receive the incense of adulation as his due. Schiller pours forth his friendship and confidence, and Goethe replies, in a passage which has been purposely rendered word for word, as almost the only utterance of even so much : — "Farewell. Retain for me your so well-grounded friendship, and your so beautifully felt love, and be assured of the like from me."

The translation of Schiller's "Aesthetic Prose" is not a work to which justice may be done in so cursory a notice as must here be taken of it. It is a book which demands and deserves study. Either to translate or to appreciate it, requires a somewhat peculiar turn of mind. Not that anybody could read it without profit, but to gain from it all that it is capable of yielding, there must be some aptitude for such studies and some training in them too. The word *aesthetic** is almost new in English literature, but is only a new designation for a class of subjects with which we were not wholly unacquainted. The "Aesthetic Prose" is a collection of essays upon subjects connected with Art, as understood in its highest sense. The longest of these, and no doubt the most important, is the "Letters on the Aesthetic Culture of Man." These were written, it seems, at the instance of a friend and kindred spirit, the Duke of Holstein Augustenberg, who had invited Schiller to state in an essay his views on Beauty and Art. With us they gain a new interest, just at this moment, from their chancing to appear almost simultaneously with the "Correspondence" which we have just been noticing. We find here, more fully developed, ideas which occur continually in Schiller's letters to Goethe. Schiller was eminently speculative in the turn of his mind. He could do nothing without analysing and reasoning upon it. In this there was a marked contrast

* From *αἰσθητικόν*, to feel. 'Applied also to the other senses, so as to signify to perceive, see, hear, understand.'—*Schneider*.

between him and Goethe, who could often do that of which he neither cared to, nor perhaps could, give an account. The drift of the "Aesthetic Letters" is, to show the great importance to mankind of the perception of the Beautiful. In doing this Schiller is obliged to admit the fact, often observed, that experience shows nations to have declined in greatness in proportion to their advance in art, or perception of beauty. But, he says, "it remains to be proved, that the beauty against which all historical examples testify, is the same beauty concerning which he intends to speak." He then proceeds to develop an abstract conception of beauty, on which he founds his argument in favor of art.

These Letters, though the longest, and no doubt, taken singly, the most important essay in the book, will yet hardly be as attractive to the general reader as some of the shorter ones. Of these the essay on the Sublime, beginning with the striking position, "no men must *must*," will be read with interest and profit, we think, even by those least in love with German metaphysics.

We must forego extracting the passages we had marked in this and some of the other Essays. This is scarcely a book to extract from, even if we had the space. To be appreciated it must be studied, and the study will be well repaid. The translation is good, and the whole made as intelligible to English readers as German metaphysics can well be made. Mr. Weiss has done good service to our thinkers and speakers in this, as he tells us, "labor of love." We especially commend to our readers the preface, both as an introduction to the work itself, and for the just and temperate views it takes of certain controverted subjects to which we have made allusion. What is there said of the comparison, so frequently instituted, between Schiller and Goethe, seems to us altogether just and well stated. "Where Goethe was deficient, Schiller abounded; where the latter yearned to express that which is absolute, the former fulfilled definite and ascertained limits. Both were earnest seekers after truth; it was for both the very condition of their existence, a demand of their consciousness which they never once evaded. But we attain a steadfast form of truth, and a harmonious development of human faculties, only by combining the results of both."

F. C.

NOTICES OF RECENT PUBLICATIONS.

A Chronological Introduction to the History of the Church, being a new Inquiry into the true Dates of the Birth and Death of our Lord and Saviour Jesus Christ; and containing an original Harmony of the four Gospels, now first arranged in the order of time. By the REV. SAMUEL FARMER JARVIS, D. D., L. L. D., Historiographer of the Church. New York. 8vo. pp. 618.

WE have here, in an octavo volume of over six hundred pages, the first fruits of Dr. Jarvis's labors as "Historiographer of the Church," (a title which, however he came by it, he seems somewhat fond of parading,) being only an "Introduction" occupied chiefly with settling disputed points of chronology. We by no means wish to speak lightly of the volume. It is evidently the result of much labor, though we cannot say that we think the writer has altogether succeeded in his object, or that the work will preclude all future controversy on the questions of chronology to which it relates. Some of his dates he undertakes to fix with a great deal more precision than the state of the evidence warrants. The task of determining the exact day of the Saviour's birth, for example, is perfectly hopeless, nor has the "Historiographer" adduced one particle of new evidence on the subject. He relies almost exclusively on the Roman census or enrolment mentioned by Luke, a record of which was supposed by several of the fathers to have been preserved in the public archives at Rome. We say *supposed*, for the fathers who refer to it, do it in a very general way, as to something the existence of which was to be taken for granted because the Romans were accustomed to preserve in their archives of State documents of this kind, and not as a record which any of them had ever seen. Dr. Jarvis quotes a long passage from a homily of the celebrated Chrysostom, delivered at Antioch, A. D. 386, and entitled "Homily for the birth-day of our Saviour Jesus Christ, which day was unknown until a few years since, when some persons coming from the West made it known, and publicly announced it." Chrysostom uses three arguments or "proofs," as he calls them, by which it might be known that the true day of the Saviour's birth had been ascertained. We had prepared a brief abstract of these arguments for insertion in that part of our article on the festivals of the ancient Christians, which relates to the time of keeping Christmas, in our January number, but afterwards cancelled it from a conviction of the utter worthlessness of the "proofs" adduced. Let us see what

they are. The first is the rapidity with which the observance of the day had spread itself, and the celebrity it had attained within the space of less than ten years from the time when it was first made known in the East; the second relates to the census already alluded to; and the third is derived from the supposed time of the appearance of the angel to Zacharias, and is founded on the assumption that Zacharias was high priest, which Dr. Jarvis with others admits to be false, not to mention other elements of uncertainty, or manifest errors, involved in the computation. The second of these "proofs" is that on which Dr. Jarvis relies. But his premises do not justify his inference. For admitting that a record of the "enrolment" existed in Chrysostom's time at Rome, there is no evidence to show whether Joseph and Mary were registered before or after the birth of Jesus, or that the date of his birth is mentioned in it. What Chrysostom says is, that Jesus was "born at the time of the first enrolment," and "the time of that enrolment" might be learned from the "ancient records publicly deposited at Rome." The whole passage is in the usual loose, declamatory and confused style of his popular harangues, and affords a very insufficient foundation on which to build an argument requiring accuracy in dates and facts.

But, says Dr. Jarvis, Chrysostom asserts that though the date, or the festival, of the nativity was unknown in the East until within a few years of the time in which he wrote, it was well known in the West "from the beginning," that is, from Apostolic times. Now Chrysostom does not assert this. The word which Dr. Jarvis translates "from the beginning," does not necessarily nor usually mean this. It is an adverb of place, and also of time, and refers to something "above" or "before." Joined to the Greek article, it designates ancestors, or men of a former age or generation. It may be sometimes translated "from the beginning," but such is not its natural force, nor is there any thing in the connexion in which it here stands, which requires it to be so rendered. It means simply — in time past, in by-gone days, or long since, as the connexion may require. Besides, it is absolutely impossible to suppose, — such was the frequency of intercourse between Christians of the East and the West, — that the day could have been celebrated for three centuries and a half at Rome, and yet the Christians of Antioch, where the disciples first took the name of Christians, and the Greeks generally, have remained in profound ignorance of the fact. On the whole, we feel constrained to say that, in our view, the writer leaves the date of the Saviour's birth, both as regards the day and the year, and the duration of his ministry, in the same uncertainty in which he found them. He introduces into his calculation too many doubtful or conjectural quantities, to authorize any degree of confidence in his conclusions. He main-

tains, for example, that Jesus was six years old at the commencement of our vulgar era, — that when Luke says that he “began to be about thirty years of age” at his baptism, he means that he was “a little more” than thirty, — that his ministry continued three years and three months wanting twelve days, — and that he was “exactly thirty-three years and three months old at the time of his passion.”

We do not understand precisely what Dr. Jarvis means by his “Original Harmony of the Gospels, *now first arranged in the order of time.*” Numerous Harmonies of the Gospels have been made in the order, or supposed order of time, and the day of each discourse or event of our Lord’s ministry, with the exception of a few, the date of which there is nothing to mark, has been assigned. If the writer intends to say that he is the first who has arranged them in the *true* “order of time,” the assertion is not over-modest. We have been a little amused, too, with the *naïveté* with which he confesses in his preface, that he has inserted a calendar which is so blundering, that it was “earnestly recommended” to him by his “learned English friend” or friends, to whom he showed it after it was in print, (the volume having been printed in England,) to add a note upon it, if for nothing more, to screen him from the “imputation of ignorance.” We would by no means assert that the author’s researches, which on some points seem to have been unwearied, have been wholly thrown away. He does not always discriminate between writings of acknowledged, and of suspicious, genuineness; and he sometimes exhibits marks of credulity and want of solid judgment, and often, as we think, reasons inconclusively; yet, with all its faults, we welcome the volume to a place on our shelves.

L.

Essays. By THEOPHILUS PARSONS. Boston: Otis Clapp. 1845. 12mo. pp. 228. [On Life: Providence: Correspondence: the Human Form: Religion: the New Jerusalem.]

If there is any system of faith that needs to be set forth with great precision of language; any that demands that the terms employed to teach and explain it should be used in a definite, uniform, and fixed sense; such a system is Swedenborgianism. It fully requires all the logical faculty, and the mathematical exactness of the author of the *Arcana Cælestia* himself. It would not be strange, therefore, if Mr. Parsons, with excellent talents as a writer in general literature, should fail sometimes to escape confusion and indistinctness in a theological treatise; as we think he often does. To say, for example, that “God alone is life,” and to say immediately after that “He alone is the

Fountain; all other things are live *drops of the ever rolling and unbounded stream of being*," introduces perplexity into our ideas. It would be harmless rhetoric enough in an annual or a magazine, but in a work where we are anxiously struggling for light on certain abstruse and involved themes, it disappoints and annoys us. We always supposed that the stream is as really water as the fountain is. But this is only one instance which we happen to open upon, out of many. We have regarded it as a well-understood fact, that Swedenborg's Trinity embraced the three elements of Love, Wisdom and Action, as constituting the Deity; and so Mr. Parsons would wish to say, in his chapter on "Life." Yet in the essay on "the Human Form," he remarks, with an apparent carelessness, that "Love and Wisdom in their perfection constitute God." In treating of Unitarianism, although he is laudably desirous of giving no offence, he declares that, "one thing only appears to be excluded from its creed, and that is a belief in a personal God (!) a belief of Him in any sense which can satisfy a clear understanding and an earnest heart." This is really a new charge. Dr. Kirkland, whose conversation he quotes, could have told him otherwise, and so could a child in any of our Sunday schools. In another place he observes, in the way of concession, "This world is indeed the solid basis, the ultimate of all existence." We cannot conceive of a man looking up even into the material heavens in a clear night, without revolting from such a statement. Yet the author is evidently a devout man, and his mind is thoroughly occupied with the views he has embraced. We should say his imaginative faculty, unconsciously to himself no doubt, was under rather higher cultivation at present than his reasoning faculty. The introduction is about as modest a one as we have ever seen; and yet the book itself has an air somewhat oracular. It deals largely in affirmations, such as the prophet is privileged to utter, and but little in argument. Some passages are eloquent, and some others have a degree of practical value. On the whole, these Essays have been less interesting to us than Mr. Reed's, published a few years ago, on kindred topics. They are hard reading. We say even this with some compunction, for the Swedenborgians have such a quiet respectability in their religious proceedings, they manifest such a courteous avoidance of proselytism, that we hold them in an esteem such as we love to cherish. And we are unwilling to utter one unkind word of those who never thrust themselves ostentatiously into notice. If the writer's own fellow-believers are satisfied with his dissertations, as it would appear from the introductory notice they are, we ought to find no fault. But as we have laid down the volume, we have felt the conviction that we have less in common with Swedenborgianism than we had been inclined to suppose.

It has removed us by its, to us, absurd subtleties and wild imaginings, several stages from the gates of the "New Jerusalem."

H.

Woman in the Nineteenth Century. By S. MARGARET FULLER.
New York. 1845. 12mo. pp. 201.

ON the whole, we have been disappointed in this book as we like to be disappointed. A woman here vindicates the cause of her own sex without a very large infusion of special pleading—an achievement not slightly meritorious, and deserving no small praise. We took up the volume,—we are willing to confess it candidly,—expecting to find in it a considerable amount of mannerism, affectation, eccentricity and pedantry. It gives us all the more pleasure therefore, to acknowledge that our suspicions were, to a great extent, unjust. The number of inverted sentences, *outré* ideas, far-fetched comparisons and foreign idioms, is more limited than we had feared. Of pedantry, indeed, perhaps there is not an entire absence. Classical characters, and references to mythological fables, are introduced with a frequency which the best taste would hardly sanction; but the error is often committed with a gracefulness and appositeness which partially redeem it. We just notice these faults the more readily, because we believe Miss Fuller might easily be rid of them, and would gain greatly by the change. We observe that exactly in proportion as she becomes thoroughly in earnest, her style becomes straightforward and natural. An honest thinker, who occasionally wields the good Anglo-Saxon phrase so energetically, and with so much directness as she, ought to abandon at once all seeking after the novel, the strange and the startling. Like the class of writers to which she belongs, much read in the authors of another nation, and much delighted with them, she sometimes puts herself under a yoke, while she longs above all things to be free; adopts a constrained air, while particularly ambitious of unrestraint; and while aiming at a healthful exercise of the faculties, falls into a habit of thought that is morbid, inharmonious, without symmetry, and so, of course, unattractive, if not disgusting. Moreover,—to finish cleanly this ungrateful work of censure,—the book lacks method sadly, and should have been relieved to the reader by the kindly intervention, here and there, of a sectional or capital division. It is rather a collection of clever sayings and bright intimations, than a logical treatise, or a profound examination of the subject it discusses.

Whether Miss Fuller's ethical code would correspond precisely with our own, we should be able to declare with more

confidence if she had made it perfectly clear to us what that code is. The same may be said of her standard of manners. But of the general spirit of the essay we can, and we must, speak with sincere and hearty approbation. There is a noble and stirring eloquence in many of the passages, that no susceptible person can fail to be affected by. Great, lustrous thoughts break out from the pages, finely uttered. The pervading sentiment is humane, gentle, sympathetic. Miss Fuller says in one place, "I wish woman to live, first, for God's sake;" and she seems to be possessed by the reverential, devout feeling indicated by this remark. She casts a deserved contempt on the miserable trifling so often exhibited by men in their conversation and deportment with women, a custom that depreciates and openly insults their character. For our own part, we have often wondered at their patient toleration of the indignity, implied so palpably in this sort of bearing. Mean topics and flippant discourse are perpetually introduced in society for their entertainment, as if they were capable of comprehending nothing else. She urges in respectful terms their rights, both in property, and, as mothers, to their children, suggesting some worthy thoughts for law-makers. She would have woman respectably employed. She would elevate the purposes of their lives, and by dignifying their position and character, restore the ancient chivalrous respect paid them by every manly heart. Her notions do not seem *ultra* nor extravagant. She does not ask that woman may be thrust into man's sphere, but that she may have a right and honorable sphere of her own, whether as sister, daughter, mother, or "old maid." And, for ourselves, we admire the noble appeals, near the close of the work, in which she rebukes vice, and entreats for it a wise but prompt consideration. She has discussed a delicate topic delicately and fearlessly; without prudish folly, without timidity, as a true woman should. No tongue will dare to cavil at her. She is too evidently above all small criticism in this quarter, far up out of its reach. What she has said needed to be said, and, if the age has any necessity, needs, we firmly believe, to be repeated, felt and acted upon. The "nineteenth century" has a mission to woman, as well as she to the nineteenth century.

H.

A Commentary on the New Testament. By LUCIUS R. PAIGE.
Vol. I. Matthew, Mark. Boston: B. B. Mussey. 1844.
12mo. pp. 401.

EACH denomination of Christians among us is in a fair way, it would seem, to have a popular Commentary of its own; this of Mr. Paige being designed more especially for Universalists, as

those of Barnes, Ripley, and Livermore, which it resembles in its general plan, were for the denominations to which the authors respectively belong. This, on the whole, we consider matter of congratulation, as the results of biblical criticism will thus become more extensively diffused, since multitudes will read a Commentary coming from a member of their own denomination, when otherwise they would read none, and there is not one of those just alluded to, which may not afford great help to the practical study of the New Testament. The volume by Mr. Paige, just published, was evidently prepared with much thought and in a very serious spirit, and discovers a love of truth and deep reverence for the Scriptures. It is abundantly learned for a popular commentary, and several of the more difficult passages are treated with no little copiousness; the opinions of different writers, often eminent critics of other sects, are quoted, and the author expresses his own views without intolerance or dogmatism. From a passage in the preface we feared that the writer was starting with a theory, but we do not find any such offensively thrust into view in the course of the work, which as a whole, we think, is a performance highly creditable to the author, and to the denomination from the bosom of which it issues.

L.

Life of Godfrey William Von Leibnitz. On the basis of the German work of Dr. G. E. Guhrauer. By JOHN M. MACKIE. Boston: Gould, Kendall & Lincoln. 1845. 12mo. pp. 288.

THE preface to this volume very briefly states the writer's object, which is to give the best account of the father of German philosophy, that can be derived from the most recent German sources, and to give it in a form suited to English readers. The best biography that has appeared has been taken as the basis, and out of it a very faithful work has been framed.

Leibnitz lived in a momentous age, his life extending from 1546 to 1616. He lived on terms of intercourse with the leading men of his time. He had been at the courts of France, Sweden and Russia under the brilliant reigns of Louis XIV., Charles XII., and Peter the Great. The Elector of Mentz, the Duke of Hanover, and the royal houses of Austria and Prussia, cherished him as a familiar friend. He visited Spinoza, and had correspondence with Newton and Locke. He was eminent as a jurist, philologist, historian, mathematician, natural philosopher, mechanician, metaphysician, politician, and theologian. Besides, he was something of a poet. But notwithstanding the versatility of his genius, one quality marks all his works. It is the passion for universality, the disposition to remove all antag-

onism, reconcile all conflicting ideas, and bring all things into obvious harmony. This tendency appears alike in his greatness and in his folly, in his grand abstractions as shown in his doctrine of the calculus, (which, as is clearly proved in the volume before us, he did not borrow from Newton,) and his studies in language, as well as in his quixotic attempts to blend all religions into one by uniting Calvinists and Lutherans first with one another and then with Roman Catholics, and by forcing Mahometans into the grand union by the aid of the armies of France and Austria. Such religious schemes he appears to have pursued without having any strong love for any Church or caring much about the offices of worship. He studied the conflicting theologies as he would study language or botany, with the view of making the most comprehensive classifications.

As an intellectual philosopher, he is to be regarded as the leader of the German mind. He lived at a time, when the negative movement in the Protestant Reformation had almost spent its force, and thinking men were desirous of some deeper foundation of faith than the formulas of the Reformed Churches or the assumptions of Popery. Descartes in France and Spinoza in Holland had tried to meet this want in their own way, and find some absolute ground of faith. Germany was yearning for something better than the Church creeds, and not unwilling to find some relief in the warm pietism of Spener from the bondage of formal dogmatism. Leibnitz did much to meet this want, at least so far as the intellect is concerned. His theory of the universe is the parent of those modern systems that have so occupied his countrymen, and so charmed and mystified the world. He follows Descartes in starting from the facts of consciousness, and shuns the errors of Spinoza by carefully guarding against pantheism, although, in spite of his disclaimer, to some his doctrine of optimism may seem pantheistic. — In some points Leibnitz reminds us of Pascal. In early development, mathematical genius, and theological study, he was like the wonderful Frenchman; but unlike him in general pursuits and religious temper and opinion. Leibnitz was yet more like Swedenborg, and he needed only a little more mysticism and magnetic reverie, to transform his system of nature into the opened heaven and hell of the Swedish philosopher and theologian.

We only wish that Mr. Mackie had been a little more adventurous in his undertaking, appealed more freely to his own mind, and thus given his work a life and coloring, that would make it far more stirring and attractive to an American public. But in these days of rash assertion and crude speculation we may well rejoice, whenever we find, as in the present instance, careful statement in pure and precise language.

The Life and Correspondence of Thomas Arnold, D. D., late Head Master of Rugby School, and Regius Professor of Modern History in the University of Oxford. By ARTHUR PENRHYN STANLEY, M. A., Fellow and Tutor of University College, Oxford. First American from the third English edition. New York: Appleton & Co. 1845. 12mo. pp. 509.

IN a short article on Dr. Arnold in our January number for 1844,—the first, so far as we are aware, which appeared in any of our American journals,—we said something of his peculiar characteristics as a preacher, and gave a few extracts from the notes to one of his volumes relating especially to Puseyism, which he abhorred. The present volume, embracing his life and a multitude of his letters, more fully develops his opinions on this subject, and exhibits his views on many other topics of general interest, as history, literature, tradition for which he had no respect, the Church which he would have identified with the State, the London University, and education generally, especially the moral and religious influences which may be, and by him were pre-eminently, brought to bear on the minds of the young. The contents of the volume are various and rich. Dr. Arnold had a vigorous and active mind, and he always thought for himself, feeling very little respect for mere conventionalism. He was a man of stern principle, and occasionally of stern manner, a little pugnacious, yet essentially kind and warm-hearted, and an ardent lover of truth. He was sometimes an eloquent, though never a polished and graceful writer. The style particularly of his sermons, which were frequently written between the morning and evening services, is sometimes simple to baldness. In the multitude of his writings, most of which were thrown off with great rapidity in the midst of a life almost wholly occupied in teaching, it would have been strange if his fervor of temperament had never betrayed him into the expression of opinions which appear crude and extravagant. But he is a writer who always puts one to thinking, which is a great merit. The American publishers deserve the thanks of the community for this, as well as for several other reprints of valuable works, which have recently issued, or are now issuing, from their press.

L.

The Library of American Biography. Conducted by JARED SPARKS. Second Series. Vols. IV. and V. Boston: Little & Brown. 1845. 16mo. pp. 446 and 411.

THE first of these volumes begins with a well arranged and agreeably written biography of Roger Williams, the founder of

Providence, by Professor Gammell of Brown University. The warmth of coloring betrays a friendly hand, and the narrative does full justice to the memory of one, the story of whose wrongs, though often told, seems never to grow trite. We are not quite sure, however, that sufficient allowance is made by the writer for the position of the Puritans of Massachusetts. — We then have the Life of President Dwight, by Rev. Dr. Sprague of Albany, which seems to us a somewhat meagre performance. — The volume closes with the Life of Count Pulaski, by Mr. Sparks himself. This memoir, though brief, possesses in some parts quite a romantic interest, and has all the merit of Mr. Sparks's best narratives.

The fifth volume opens with a life of Count Rumford, (Benjamin Thompson,) by Professor Renwick, whose name is a sufficient pledge for its faithful execution. Count Rumford was a benefactor to his country, to science and to humanity, and well deserves the space here allotted him, which is a little more than half the volume. — We have then a well digested narrative of the stirring and eventful life of General Pike, by Henry Whiting. — And the volume closes with a biography of Samuel Gorton, famous in the early annals of the Massachusetts Colony, by John M. Mackie. This is somewhat apologetic in its tone, though it does not appear from it, nor is it easy to ascertain precisely, what Gorton's peculiar opinions were, and the biographer in describing his character is not, we think, always quite consistent with himself.

L.

Proverbs, arranged in Alphabetical Order. In two Parts. Adapted to all Ages and Classes of People, but especially designed for the Young, and the use of Schools. By WILLIAM H. PORTER. Boston: J. Munroe & Co. 1845. 16mo. pp. 280.

PROVERBS have been called "the flower of popular wit and the treasures of popular wisdom." The use of them is getting to be somewhat unfashionable in these days, yet a good proverb embodies much truth in a condensed form, or rather may we not say, it is a sort of truth *crystallized*, which, viewed in different lights, still shines and sparkles? The proverbs of a nation illustrate its modes of thinking and its manners, and hence collections of them, if faithfully made, form a subject of pleasing and useful study. Mr. Porter's volume does not profess to be a collection of national proverbs, nor indeed a complete collection of any sort. His aim is instruction, and under each proverb, whether common or Scriptural, — for he has both, — he gives an explanation and a few practical observations, all marked by plain good sense.

L.

The Christian in his Closet: or Prayers for Individuals, adapted to the various ages, conditions and circumstances of Life. By CHARLES BROOKS. Boston: J. Munroe & Co. 1845. 12mo. pp. 144.

MR. BROOKS informs us in the Preface to this volume, that it contains "the 'Prayers for Individuals,' which have made part of his larger work; with the addition of such new matter as seems needed at this time." The larger volume has had a wide circulation, and we believe this will be found by many persons a help in their private devotions. G.

Manual of Parliamentary Practice. Rules of Proceeding and Debate in Deliberative Assemblies. By LUTHER S. CUSHING. Boston: W. J. Reynolds. 1845. 12mo. pp. 173.

A VERY useful book; a familiar acquaintance with which in the presiding officers of meetings for business, whether clerical or lay, as well as of legislative assemblies, would prevent much confusion and waste of time. L.

Olympic Games. A Gift for the Holidays. By the AUTHOR of "Theory of Teaching," "Edward's first Lessons in Grammar," etc. Boston: Ticknor & Co. 16mo. pp. 142.

THESE are not the celebrated games of this name in Greece. The book consists mainly of an explanation of the old fables, and a description, according to philosophical ideas, of the old mythological personages. Its professed object, however, is not to impart information, so much as to furnish materials for conducting certain games of a rational character, in which the elder members of a family may join with the younger. The work is inviting from its methanical execution, and bears marks of careful thought and refined taste in the writer. L.

The Morton Family. By a YOUNG LADY. Boston. J. Munroe & Co. 1845. 12mo. pp. 71.

THE author of this story is no longer on earth. We do not wish therefore to speak of it with severity. Yet we can only commend the religious tone of mind which it discovers. As a tale for young persons, we cannot think it judiciously written. *

The Exclusive Principle considered. Two Sermons on Christian Union and the Truth of the Gospels. By WILLIAM H. FURNESS, Pastor of the First Unitarian Congregational Church in Philadelphia. Boston: B. H. Greene. 1845. 8vo. pp. 28.

Righteousness before Doctrine. Two Sermons preached on Sunday, March 16, 1845. By WILLIAM WARE, Pastor of the First Congregational Church in West Cambridge. Boston: Little & Brown. 1845. 8vo. pp. 31.

Letter to the Boston Association of Congregational Ministers, touching certain matters of their Theology. By THEODORE PARKER, Minister of the Second Church in Roxbury. Boston: Little & Brown. 8vo. pp. 20.

Deism or Christianity? Four Discourses. By N. L. FROTHINGHAM, Minister of the First Church. Boston: Crosby & Nichols. 1845. 8vo. pp. 77.

Remarks on an Article in the Christian Examiner, entitled "Mr. Parker and his Views." Boston: Crosby & Nichols. 1845. 8vo. pp. 15.

WE notice these pamphlets together as having reference to the peculiar aspect of our religious times.—We cannot go along with Mr. Furness in all his views. He has, as is well known, his own theory of miracles, which he accepts as facts. In the discourses before us he argues eloquently for the strict historical truth of the Gospel narratives, though he thinks that a denial of it is no sufficient reason for withholding from a person ministerial intercourse, provided he calls himself a Christian and leads a Christian life.—Mr. Ware arrives at the same conclusion through a train of argument and remark, the object of which is to show that righteousness is of more importance than creeds. Successful as he is in the illustration of this, the main purpose of his discourse, we do not think it necessary to draw the same inference with him. The whole matter of exchanges is one about which each individual who has possession of a pulpit must be allowed, we suppose, to judge for himself.—The "Letter to the Boston Association," after some personal remark, proposes a series of questions covering nearly the whole ground of theology, and including the interpretation that should be given to a multitude of passages in both the Old and New Testament; on which, though Mr. Parker professes to expect he shall find agreement among the members of the Association, he must know that any half dozen men, who are in the habit of thinking for themselves, would probably differ. The most serious objection, however, to the pamphlet is, its attempt to place upon the same ground of interest, or of doubt, the Divine authority of Jesus Christ and

the explanation of certain confessedly difficult passages of Scripture. — Dr. Frothingham's four Discourses are in his usual finished and beautiful style, and the mechanical execution of the pamphlet is peculiarly inviting to the eye. Instead of attempting an analysis of it, however, we will let the author state his purpose in his own words. The following passage occurs near the close of the fourth discourse.

"I have thus endeavored, in four discourses, to meet a new exigency in our religious denomination. The first argued the truth of our faith from the history of God's moral government in the earth, and endeavored to show that in all consistency you must either deny a Providence or else accept that faith. The second maintained the wisdom and necessity of some foundation of belief for every church that professes to be a church, — some creed or shape of belief however largely drawn, — some understood rule in which it should be united. The third described the different degrees of departure from the standard of the Scriptures; beginning with the most impious form of infidelity, and ending with the skepticism of noble and religious minds. And now we have taken up the ultimate question: Shall we have Deism or Christianity?" — p. 76.

The author of the pamphlet last named on our list thinks that true faith needs no outward helps, such as that derived from miracles, for example, and is incapable of being increased by them. With a certain class of minds this may be, and undoubtedly is, so; but the testimony of other, and of most, minds, we believe, would be far different. *

The Christian Ministry and its Fruits. A Sermon, preached at the Installation of Rev. Horatio Alger, as Pastor of the West Church, in Marlborough, Mass., January 22, 1845. By Rev. GEORGE E. ELLIS, Pastor of the Harvard Church, Charlestown. Boston: J. Munroe & Co. 1845. 8vo. pp. 38.

The Christian Ministry. A Sermon preached at the Ordination of Mr. Hiram Withington, as Pastor of the First Congregational Church in Leominster, December 25, 1844. By NATHANIEL HALL, Minister of the First Church in Dorchester. Boston: Crosby & Nichols. 1845. 8vo. pp. 30.

MR. ELLIS's Discourse, to which the Right Hand of Fellowship by Mr. Gilbert, and the Address by Mr. Hill, form suitable accompaniments, is full of thought well and forcibly expressed, and having, in parts, that tacit reference to the times which always enhances the interest of a performance. — Mr. Hall's Sermon is a fresh and vigorous production, also suited to the times, and is well sustained by the other parts of the service printed along with it, by Messrs. Putnam and Allen of Roxbury and Mr. Allen of Northboro'. L.

INTELLIGENCE.

RELIGIOUS INTELLIGENCE.

Ecclesiastical Record.—We noticed in our last number the formation of a Unitarian society in this city, under the name of the Church of the Saviour. Since our last publication, Rev. Mr. Waterston has resigned his office as a minister at large, and on the first of April entered on the relation of pastor to the new church. A lot of ground has been purchased in Bedford street, on which a vestry will be built this summer, and a larger house of worship before the next winter. — The new meetinghouse of the Second Church is nearly completed, and will be dedicated in a few weeks. The congregation now hold religious services in the Vestry, a large and convenient basement-room. — The new society in Worcester have made arrangements for the erection of a meetinghouse this summer. — The Unitarian society in Windsor, Vt. have made similar arrangements. — Also, that in Rockford, Ill.

Rev. Dr. Eaton of Boxford has relinquished preaching, on account of his great age. — Rev. Mr. Harding of New Salem, after a ministry of thirty-seven years, preached his farewell sermon to his people on the fifth of last January. — Rev. Dr. Bigelow has resigned his connexion with the Unitarian church and society in Danvers; who have, in resolutions passed on the occasion, expressed their regret at the separation. — Rev. Mr. Alden has closed his connexion with the people at South Brookfield. — Rev. Mr. Bridge has relinquished his ministerial charge at Standish, Me. — Rev. Mr. Jones has terminated his connexion with the church at Manchester, N. H. — Rev. Mr. Rice has closed his ministry at Chelsea. — Rev. Mr. May, who has been preaching through the winter at Lexington, where he has been instrumental in promoting a settlement of the difficulties that had grown out of the existence of a Fund, given to the Congregational parish when the boundaries of the parish and the town were the same, has accepted an invitation to remove to Syracuse, N. Y., to fill the place of the late Mr. Storer as pastor of the Unitarian church. — Rev. Mr. Cushing, who has spent the last six months with the congregation at Chicago, Ill., has accepted an invitation to become the permanent minister of the Unitarian society at Milwaukee, W. T. — Rev. Mr. Wellington has left Barre, and Rev. Dr. Thompson resumed the charge of the pulpit. — Rev. Mr. Edes of Kennebunk, Me. has been taken off from his labors by a long illness, which still detains him in this city. — Rev. Dr. Parkman of Boston sailed for England on the first of April, intending to spend a few months abroad. — Rev. Dr. Sharp of Boston and Rev. Dr. Codman of Dorchester left home in the same vessel for a short absence.

The Thursday Lecture, preached weekly in the first church in this city, and for a long series of years conducted by the members of the Boston Association of Congregational Ministers in rotation, has been given back into the hands of the minister of the First Church, with whose distant predecessor it originated, and will hereafter be sustained by a voluntary association of preachers.

Benevolent Fraternity of Churches.—The eleventh anniversary of this institution was celebrated on the evening of Fast-day, April 3, 1845, by public exercises in the Federal Street meetinghouse. Hon. Richard Sullivan presided. After prayer, by Rev. Mr. Barrett, the Annual Report of the Executive Committee was read by Rev. Mr. Coolidge, presenting a brief review of the history of the last year, and embracing large portions of the semi-annual reports of the ministers at large, made on the 1st inst. These reports, by Rev. Messrs. Waterston, Harrington, Burton and Barnard, were full of valuable information and suggestion. Mr. Barnard's report was the first which he had made to the Fraternity, his ministry being sustained by a separate Association; but such a connexion has recently been established, as, without impairing the independence of either, will enable the Committee of the Fraternity to include an account of his labors, with the fruits of his observation, in their annual statement respecting the ministry at large in our city. Mr. Waterston's report was the last which would be received from him, as he had accepted the pastorate of the new "Church of the Saviour." Mr. Burton had been principally occupied, since he received his appointment, in ascertaining the wants of the poor in respect to ministerial or religious instruction. Mr. Harrington had only been engaged for three months—since the resignation of Mr. Sargent, which was represented as not having caused a decrease in the attendance on the chapel services. The reading of the Report was followed by addresses from John G. Rogers, Esq., Charles Gordon, M. D., Mr. James Whiting, Rev. J. F. Clarke, Moses Grant, Esq., Hon. John C. Park, Rev. C. F. Barnard, and Mr. David Reed. The church was nearly filled, though the audience was not so large as on some previous anniversaries. Notwithstanding the resignation of two ministers, the affairs of the Fraternity are in a sound and prosperous state. Mr. Harrington's temporary connexion with the Suffolk Street Chapel has been extended, and Rev. Dr. Bigelow, late of Danvers, has accepted a temporary appointment in connexion with the Pitts Street Chapel. The Fraternity is free from debt, and its receipts the last year were sufficient for its purposes.—At the first meeting of the Board of Delegates for the year 1845-46, on Sunday evening, April 13, Hon. Richard Sullivan was reelected President; Rev. J. I. T. Coolidge, Secretary; Mr. Thomas Tarbell, Treasurer; and Rev. S. K. Lothrop and Mr. Benjamin Seaver, with the three former gentlemen, the Executive Committee.—Notice was given of the formation of a Branch of the Fraternity in the Church of the Saviour.

Dedication.—The "Central Chapel" in NEW BEDFORD, Mass., was dedicated March 6, 1845. The Sermon was preached by Rev. Mr. Hall of Providence, R. I.; the Dedicatory Prayer was offered by Rev. Mr. Morgridge, pastor of the church; and the other services of the day were conducted by Rev. Mr. Peabody of New Bedford, and Rev. Mr. Dawes of Fairhaven. Mr. Morgridge has in former years been connected with the Christian denomination, with which he still holds as friendly relations as they will permit.

LITERARY INTELLIGENCE.

Harvard University.—This institution has reached an important period in its history, though it is only passing through a trial which it has encountered once and again before. From an early date the College has been an occasion of struggle between the liberal and the exclusive portions of the Christian Church in this Commonwealth. The appointment of Dr. Ware to the Hollis Professorship of Divinity gave great offence to those who maintained that an "orthodox" man, in the legitimate sense of the word, must necessarily be a Trinitarian; and at intervals since, the charge of sectarianism has been renewed with more or less of vehemence. But now it would seem as if it were hoped, that by a union of political and theological discontents a successful assault might be made upon the administration of the College. It becomes those who would retain for Harvard its preeminence of being, as a literary institution, free from sectarian influence, to be wakeful and firm in their vindication of its right to this distinction.

At the semi-annual meeting of the Board of Overseers, January 16, 1845, Gov. Briggs presiding, after the usual business of receiving reports from the Visiting and Examining Committees appointed the last year, a discussion arose respecting the division of time now adopted at Cambridge "for the recitations and lectures of students, as connected with the times of diet, or otherwise," and a Committee was appointed to report upon the subject. At an adjourned meeting, held February 6, Rev. George Putnam of Roxbury was chosen a member of the Board, in place of Rev. Rodney A. Miller of Worcester, whose seat became vacant in consequence of his resignation of his pastoral charge. Mr. Putnam received 45, out of 66 votes. George Bancroft, Esq., as one of the Committee of Visitation whose Report had been accepted at the last meeting, obtained leave to read a paper, expressing dissent from some of the opinions in that Report, and concluding with certain resolutions; which at an adjourned meeting, on the next day, were referred to three Committees, with instructions to report before the close of the legislative session. Hon. Mr. Walley introduced an order, that a Committee be appointed "to consider the expediency of disconnecting entirely the Theological department from the College," or, in other words, of "sundering the relation now subsisting between the College and the Divinity School," and of discontinuing all religious exercises in the Chapel, "other than morning and evening prayers"; which order was adopted, and such Committee was appointed, consisting of Hon. Lemuel Shaw, Hon. Samuel H. Walley, Hon. Samuel Hoar, Hon. Alfred D. Foster, and Rev. Dr. Parkman;—whose Report, as it would involve the consideration of certain legal questions, would not be expected till the meeting of the Board the next winter. The Board met subsequently on the 25th of February, and again on the 6th of March, to hear and dispose of the Reports of the Committees upon the subjects embraced in Mr. Bancroft's resolutions. Hon. Mr. Saltonstall, from the Committee upon the resolution, "that this Board do not advise an increase in the requirements for admission to Harvard College," presented a Report, to the effect, "that no action on the subject, on the part of this Board, is necessary or expedient"; which was accepted. Rev. Dr. Codman, upon the resolution, "that in filling up the vacan-

cies in the clerical part of the Permanent Board, care should be taken to avoid giving a majority to any one religious denomination," offered a Report terminating in the conclusion, "that it is unnecessary and inexpedient to adopt any rule or regulation as to the precise manner in which the right of suffrage should be exercised." Mr. Bancroft, as chairman of the Committee upon "diminishing the cost of instruction in Harvard College," read a Report, to which were appended certain resolutions for effecting this object; and Hon. Mr. Gray read a Minority Report containing views different from those advanced by the chairman. Both these Reports were finally laid upon the table. Hon. Mr. Savage presented a final Report from the Committee "on the division of time" at Cambridge, proposing one or two alterations; which was accepted and referred to the Corporation.

Considerable discussion arose upon all these Reports, but particularly upon that respecting elections to fill vacancies in the clerical part of the Board of Overseers. An amendment was offered by Hon. Mr. Child, that the Board "express an opinion that care should be taken that such vacancies should be so filled as to give to no one religious sect or denomination a majority of the clerical members of the Board." The debate turned very much on the question of a sectarian influence controlling the affairs of the College; some of the speakers asserting and endeavoring to prove that such an influence existed, while by others it was denied and disproved. The discussion ended in laying the whole subject on the table. We have given this account of the proceedings of the Board, because we think them important as indications of what may hereafter be attempted, and because they may then acquire an historical value.

President Quincy has addressed a letter to the Corporation resigning, from the termination of the present academic year, the office which he has held for more than sixteen years as head of the University. He assigns his age as the reason for taking this step, which was prospectively determined upon in his own mind, he says, three years ago. He leaves the College at a time when his acquaintance with its history enables him to say, "its internal state is as prosperous and peaceful as its friends at any past period have ever witnessed." And he promises that whatever knowledge he has gained or power he may possess, "shall be at her service and devoted to her cause; and especially to the greatest of all causes — *her religious freedom*." The Corporation have accepted the resignation, and replied in terms of strong respect and affection. As the confirmation of his successor in office by the Overseers cannot be made till the meeting of the Board during the annual session of the Legislature, the choice on the part of the Corporation will probably be deferred for several months.

New Works. — Professor Stuart's Commentary on the Apocalypse has appeared. We hope to take notice of it in a future number. — The "Narrative of the United States Exploring Expedition" has also been published in a style of magnificence unusual, at least in this country. — We find at the bookshops but few other new volumes of permanent value. — The Democratic Review announces Professor Longfellow's "Poetry and Poets of Europe of the Nineteenth Century" as on the

eve of publication.—The same work speaks of Mr. Dana's "Life of Washington Allston" as in course of preparation. — The Memoir of Rev. Dr. Channing has so far advanced towards completion, that it may be expected in the course of the present year. — The Memoir of the late Dr. Ware is also approaching its close. — Rev. Mr. Hedge of Bangor is engaged upon the translation of a literary work from the German.

Among the journals that are continually springing into existence, we notice "The Investigator: religious, moral, scientific, &c.," published monthly at Washington, D. C. The title indicates the design, and from our knowledge of the editor we believe that he will furnish useful reading to his subscribers. He seems specially to devote his pages to an examination of the claims of the Roman Catholic Church.

It may be somewhat unusual, but we are disposed to express our satisfaction in turning over the pages of the "Southern Review." As it is edited by a personal friend, a native of New England and graduate of Harvard, and formerly a preacher and still a Unitarian, we may be excused for feeling a peculiar interest in its character. Its literary articles are highly respectable, and its political discussions, though strongly tinctured with Southern opinions — of which the Review is meant to be the organ — are generally such as may be read with advantage. We regret only that on the subject of Slavery it should take the extreme Southern ground, and wed itself to the support of an institution so thoroughly anti-republican and unchristian. Were it not for the doctrines it advances on this subject, we should need to use very little qualification in our commendation of its pages.

Theological Journals. — We are much impressed by the excellence of the larger journals published by different religious denominations in this country. In the theological learning and general ability which they exhibit, they will bear comparison with the best of the foreign journals. Indeed England has no publication of the sort of equal merit with some of these. At the head of our American theological literature we may place the "Bibliotheca Sacra," published in New York, of which we have spoken once before. Next to this we think we should name the "Christian Review," the organ of the Baptist denomination, published in this city. Next, in the liveliness and force of its articles, we should mention the "New Englander," edited at New Haven. The "Biblical Repertory," from the Princeton Press, has more learning, but is heavy. The "Biblical Repository," at New York, has assumed the additional title of "Classical Review," and is more popular in its character than its Princeton rival. The "Universalist Quarterly" is creditable to the denomination by which it is sustained. And last, but not least in pretension or strength among those which we see, is "Brownson's Quarterly Review," devoted now to the interests of the Roman Catholic Church, of whose claims the editor glories in being the expounder and defender before his Protestant readers. Whatever Mr. Brownson may be, no one can charge him with disguising or undervaluing the opinions which for the time he may hold, or with being mealy-mouthed about those which he has renounced. In his last number he alludes to the "crude speculations and pestilential heresies," to which he was "at one time accustomed to give circulation" through our pages. He will, we doubt not, ren-

der effective service to the Church of which he has become so zealous an advocate. Some will read his Review from curiosity, and more from the attraction of his clear and vernacular style. He is beginning to relish the technical language of Rome, but for the sake of our literature we hope he will preserve his love of pure American English. He will do more good as an example to our writers, than harm to those who may be captivated by his theology.

Christian Register. — Since our last publication this venerable journal has passed into new editorial hands. It is now conducted by Rev. Charles W. Upham, who will be able to give it his whole attention. We have been surprised at the industry as well as ability which has been shown by the past editors, whenever we have considered under what an amount of professional cares they must have prepared their weekly sheet. Mr. Upham will be free from such occupation of mind by other engagements, and may therefore give a yet higher character to the paper. We are sure that under his management it will be devoted to the interests of a sound theology and a scriptural faith.

MISCELLANEOUS INTELLIGENCE.

Philanthropic Institutions. — We rejoice to find that institutions for the relief of those who are suffering from privation of sense or reason in our country are not only increasing in number, but are establishing their claim to the confidence of the public by the results which they produce. The last Report of the Institution for the Blind at South Boston confirms the opinion long entertained of its excellent management. Laura Bridgman, whose knowledge of the outward world is derived through a single sense, is still an inmate of the house, and of her progress the last year such an account is given, as shows that she is at once in the way of improvement and within the reach of injurious influences. — We have received a pamphlet, of nearly two hundred pages, replete with information, — the “Twenty-fifth Annual Report and Documents of the New-York Institution for the instruction of the Deaf and Dumb;” containing, with other matter, a “Report on the Schools for the Deaf and Dumb in Central and Western Europe, by Rev. George E. Day.” We are surprised to find that an enumeration of similar institutions in all Europe gives so high a number as one hundred and sixty-two; while in the United States there are only six. — The labors of Miss Dix in behalf of the Insane Poor, are well-known throughout the country. After effecting important changes in their condition by means of the hospitals which she has been instrumental in inducing legislative bodies or private individuals to erect in New England and Canada, she has spent the winter in Pennsylvania and New Jersey, urging upon the Legislatures of those States the duty of making appropriations for the establishment of similar institutions within their bounds; and with entire success. She has also obtained grants from the proper authorities for building several new county poor-houses and jails, for the more decent accommodation of those who may become their inmates. Her efforts for the relief of a class whom she justly considers the most

pitiable and ill-used in our Christian land, have been unwearied, but she has the satisfaction of witnessing the fruits of her disinterested toil. — We have noticed with peculiar satisfaction the formation of a Society in New York for rendering assistance, especially through counsel and sympathy, to released convicts. No Society among us occupies a more important or more neglected sphere of benevolence. By the treatment which those now receive whose terms of imprisonment have expired, they are, almost inevitably, driven back to the commission of crime. Objects of suspicion, and unable to obtain employment, the alternative offered them is starvation or renewed violation of law. There is no class of persons in the community, we believe, for whom it is more necessary that some provision should be made, to save them from utter ruin. A Society whose object it is to assure them that they are not outcasts from the kind regards of their fellow-beings, must find great opportunities for usefulness; and we should rejoice to learn that other Societies of the same kind were established in our other cities.

Increase of Boston. — At no period since the settlement of this place has its growth in population and business been so rapid as everything which we see indicates at present. New dwelling-houses, new blocks of warehouses, new meetinghouses, new streets, show that there is a great increase in the number of the inhabitants. The construction of railroads connecting the city not only with different parts of the Commonwealth, but with the extreme North and the extreme West — with Canada in the one direction and with the Valley of the Mississippi in the other, has given an impulse to business, which is felt alike by the rich and the poor, the enterprising and the indolent — if of the latter class there be any among us. We hope that the evil consequences which are apt to attend such a state of prosperity may not be realized here. There is always danger that people will become worldly in character, when their minds are crowded with worldly cares or elated by worldly success. There is reason, also, to apprehend that they will forget the restraints of prudence and moderation, will “make haste to be rich,” and bring on disaster through the rashness or magnitude of their engagements. Speculation is a word of ominous meaning for practical men as well as for visionary theorists. If there be any element in the American character yet ascertained, it is the love of change, or discontent with the present — be that ever so safe or prosperous. Our people are “reaching forth unto those things which are before,” in a very different sense from that intended by the Apostle. The lessons of experience seem to be lost upon them. Again and again have we seen the mischiefs that flow from an excessive eagerness to accumulate wealth. If the considerations which a regard to reputation and domestic comfort suggests are insufficient securities against the seduction of “good” times, men of religious principle, men who lay any claim to the Christian name, should remember that there are higher interests than those which are represented by mercantile terms, and that these are endangered by surrounding the mind with earthly anxieties. The question has not less significance now than centuries ago — “What shall it profit a man, if he gain the whole world, and lose his own soul?”

OBITUARY.

DEACON JACOB WHITNEY died at Stow, Mass., October 20, 1844, aged 85 years. "For more than half a century he was a member of the Unitarian church" in that place, "and for more than a quarter of a century one of its officiating deacons." Mr. Whitney was a devout and sincere Christian, who labored to keep a conscience void of offence towards God and man. G.

SAMUEL DORR, Esq. died at Boston, Mass., December 18, 1844, aged 70 years. Mr. Dorr preferred the offices of integrity and charity in private scenes to the engagements of public life. But he in various ways made himself a useful and valued citizen. In the suppression of intemperance, in the relief and prevention of pauperism, and in the support of religious institutions, he was among the foremost and most consistent. He was a member of the New South church in this city, and clung with a grateful faith to the truths of the Christian revelation. G.

REV. IRA H. T. BLANCHARD died at Weymouth, Mass., April 9, 1845. Mr. Blanchard was a native of Weymouth, and graduated at Harvard College in the year 1817. After holding the office of Tutor in the College, and completing his theological studies, he was ordained over the First Congregational Church in Harvard, Mass., where he remained till severe illness compelled him to relinquish the pastoral care. At a subsequent period, having partially recovered his health, he took charge of the congregation in South Natick, but was never again settled in the ministry. A few years since he removed to Weymouth, and occasionally preached in the neighborhood. His death was occasioned by that fatal disease of our climate, consumption. Mr. Blanchard was a man of much more than ordinary abilities, and of great excellence. His physical sufferings, which for a long time were extreme and left permanent effects upon his constitution, prevented his occupying the place before the public eye which he might otherwise have filled, but few men excelled him in soundness of intellectual or moral character. G.

DEACON SAMUEL H. HEWES died in Boston, April 6, 1845, aged 84 years. Mr. Hewes was a worthy member of the community which he had long served. He was for many years Superintendent of the Burial-grounds of this city, an office of considerable labor and responsibility, which he held at the time of his death. His activity, both of body and mind, continued in old age. He was an officer in the New South church, and was a willing almoner of the bounty of our churches to the poor. G.

* * * The writer of the article on "Poetry" in our last number desires us to say, in reply to a letter received by him from the author of *Gonzalvo*, that he "did not undertake to pronounce upon the work as a story, and said nothing against or about the value of the book in point of historic or romantic merit. He was concerned simply and solely with so much of Mr. Hood's part of the work as related to the general style of the literary execution, as indicating the poetic sense and spirit." "One or two expressions in the article," he thinks, "were unnecessarily harsh."

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
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
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